The Missionary Herald

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THE march of events holds attention on China. To keep up with the times there, one must watch the news of each day; to understand what is happening, he needs to supplement cable reports by fuller descriptions, comments, and forecasts from intelligent eyewitnesses. These are what the *Missionary Herald* offers once more in this number. Attention is particularly called to Miss Miner's journal covering the outbrea of mutiny at Peking, which opens the Letters from the Missions.

Another China Number

CHINA'S new ship of state floats more steadily now that the disturbance of the launching has subsided. Evidently her leaders know what they are about, understand the situation quite as well as the foreign correspondents, and are working vigorously, if quietly, for the setting up of stable government. They have some tough problems to attack; financial difficulties are acute; the situation is complicated by outside jealousies. It is greatly to be desired that the new republic shall be promptly recognized and sustained by the Powers. To the onlooker it seems that the United States might properly lead in such recognition.

China's Republic Steadying

ON the whole the shifting fortunes of the war in Tripoli seem of late to have favored Turkey. A long, costly, exhausting campaign looms before the Italian army as it faces the North Africa desert and its tribesmen. But Turkey's most serious difficulties do not come through war; there she is at her best. The outlook for domestic peace is still doubtful. It is promised that following the new elections, which are said to favor the Unionists, the Committee of Union and Progress will remove its headquarters to Constantinople, so that it will be in closer touch with the machinery of government and the heart of the empire.

Turkey's Troubles

CENSORSHIP of the press is now so severe in Mexico that it is hard to get full or reliable news of what is going on there; even the missionaries have hardly sufficient information to form a clear judgment. Latest report from Dr. Howland, received April 11, says that the government on the whole seems to be gaining in strength. It is not true that anarchy prevails; only that brigandage has broken out more or less violently in many parts of the country. Chihuahua became too hot for foreigners, so that, in accordance with diplomatic request and their own best judgment, the Eatons reluctantly closed the girls' school and moved with their party across the border to El Paso; events have justified their withdrawal. Letters received April 15 from Dr. Eaton report that Miss Prescott had arrived safely at El Paso after thrilling experiences at Parral.

In Disordered Mexico

The station at Guadalajara has not been disturbed and the missionaries there seem to have no expectation of being obliged to move. All wish to stay where they are if possible, as their presence counts for much at this juncture; how much is evidenced by the heading of a news report from Chihuahua, "Even the Missionaries Flee." It will be gratifying to the Board's representatives in Mexico, as well as to all who are aware of the temper of its people, that there has come to these Rooms reliable and explicit word from Washing-

ton that President Taft does not intend there shall be any interference on the part of the United States in Mexico's settlement of her internal troubles.

A Summer Rest for Missionaries

To spend the dog days by the sea; to hear the rollers break on the finest of Maine beaches; to rest with congenial company in a summer home, attractive and well-kept; and all at a very low price — this is what the American Board is able to offer to tired foreign missionaries of all denominations (so long as the accommodations suffice) at its partially endowed Minnie's Seaside Rest, Old Orchard, Me. Guests of former years are loud in its praises. Those wishing to make inquiries, or to secure accommodations for the summer of 1912, should write to Mrs. S. C. Gunn, Romulus, N. Y., until the last of June; thereafter at the Rest, Old Orchard, Me.

A Rest in the Hills

FOR those who prefer an outing in the country rather than by the sea, we call attention to Mountain Rest, which Dr. Dowkontt founded in the Berkshires at Goshen, Mass. Here, also, under Christian management and at low cost, the missionary may find a healthful and invigorating retreat with genial company. Those interested should write to Mrs. L. W. Cleveland, Lithia, Mass.

Conserving the Men and Religion Movement

AS this number of the *Missionary Herald* is issued there is being held in New York the Conservation Congress of the Men and Religion Forward Movement, whose campaign has covered this country during the last six months. Long and careful have been the preparations for this climax of the Movement; the signs point to a real demonstration that will compel the regard even of the huge metropolis. No more enterprising leaders and no more effective speakers could be found in the land than are brought together for this series of meetings. Yet it is not the immediate impression of this Congress on the city of New York or even on those in attendance at its sessions that is of most importance, but, as its name indicates, the conservation for the entire country of those freshened impulses, higher ideals, and new and more adequate methods of religious effort which have developed in the progress of the campaign. The outlay in time, money, and effort for the promotion of this Movement has been enormous; it has drawn to itself the prayer and labor of literally a multitude of men over the land. All this seed cannot have been sown in vain; how full is to be the harvest and of what sort it will be depends greatly upon the wisdom and power with which the year's activities are now related to the regular work of the churches and of other Christian agencies that have been stirred.

The Marathi Famine

THE enormous need for famine relief in China is likely to make us forget the less conspicuous appeal of that smaller region in West India where famine is also rampant and within the limits of whose territory it is also bitter. Dr. R. A. Hume writes that such help as at similar times heretofore has come to them through the efforts of the *Christian Herald* has failed this year because of its preoccupation with the Chinese situation. Yet the need in the Ahmednagar district is not met, however generous may be the help to China. Tens of thousands who ordinarily live from hand to mouth are now reduced to fiercer straits; in the worst district, nearly a quarter of the population is on relief work or receiving charitable aid. Relief must now be extended to others who cannot go on the relief work. A public meeting of the Bombay Relief Committee was called for March 19, at which the governor of the presidency was to preside, a fact which reveals the gravity of the situation. Up

to the time of Dr. Hume's report missionaries had received scarcely anything, at most only $300. He feels that they should be provided with at least a modest sum for wise distribution.

The Native Part of It

THE figures which report from year to year "native contributions" are among the most eloquent of the American Board's statistics. They refute the ancient slander that missionaries attract to Christianity only those who are after the loaves and fishes. The amount of these receipts for 1910–11 was $225,401, a really huge sum when one considers both the value of a dollar in those fields as compared with America and the paltry wage paid to the peoples from whom this sum was secured.

Rev. F. B. Bridgman, of Durban, secretary of the Zulu Branch of the South Africa Mission, now makes a showing as to local receipts towards mission expenses that is fairly astounding. Here are the figures: —

Native contributions for churches and education,	£2,475
Government grants for the boarding schools,	1,250
Government grants for the primary schools,	2,400
Mission share of Reserve's rents,	1,000
Rents from glebe lands,	275
Sales of publications,	600
Medical department,	1,400
	£9,450

Here is a total amount of $47,000 paid towards the missionary work of one year from Christian communities containing only 16,548 adherents, counting men, women, and children. To be sure, not all this sum comes as a direct donation; it is made up in part, as will be seen, of school grants, land rents, etc. But every penny of these government grants comes from native taxation. The blacks of Natal pay about £300,000 a year as direct taxes, besides a heavy tariff on all goods imported for their use. Of these tax funds the government awards in grants to native education not more than £10,000; certainly not an over-generous sum.

Over against this $47,000 derived from natives towards mission expenses of the year, the appropriations of the American Board and the Woman's Boards together are but $22,350; that is to say, of money actually spent on the field the mission now gets from the natives about $2.10 for every dollar received from the Board. The Zulus are not likely to be pauperized by being made too much the objects of charity.

A Heavy Loss at Bombay

THE death of Mr. Karmarkar, reported in The Chronicle, removes not only one of the Board's important workers at Bombay, but an eminent leader of the Indian Christian Church. A Brahman by birth, a son of one of the earliest native pastors of the Marathi Mission, himself a clergyman, trained in mission institutions and at Hartford Seminary in this country, Mr. Karmarkar has been for long years at the head of the evangelistic work at Bombay station. Conducting daily outdoor meetings and tent services in the different sections of the city, he has been a chief preacher to the masses. His wider service to the Christianization of India finds one indication in that at the time of his death he was vice-president of the National Missionary Society. The news of his departure has called forth warmest expressions of affection and esteem from several Bombay missionaries now in this country.

MR. KARMARKAR

Dr. Justin E. Abbott writes: "He and I were more like brothers than friends. We have been so closely associated. Bombay will not seem like Bombay without him. His death is a great loss to the Christian community

and to our mission. He put his whole life into his work. He was a man of initiative, of executive ability, and in everything that went on in Bombay among Indian Christians he was wanted for the prominent places. And withal he kept a humble mind. He had a large acquaintance among Hindus, Mohammedans, and Parsis of the higher ranks, and will be sincerely missed by them. Probably no Indian Christian was so widely known over the whole of India as he, for he was the popular delegate for conferences and committees. He was loved by missionaries of all missions, for he was able to work with all. My sense of personal loss is very keen."

The Religious Conference in Japan

THE conference of the three principal religious bodies of Japan called by the Minister of Home Affairs, as announced in the last number of the *Missionary Herald*, was duly held at the Peer's Club in Tokyo on March 25 and 26. It was attended by fifteen Buddhists, thirteen Shintos, and six Christian delegates, one of the Buddhist sects being conspicuously and intentionally unrepresented.

At the opening session of the afternoon of the 26th many distinguished Japanese officials were also present, including ministers, heads of departments, directors of bureaus, and secretaries, etc. Buddhist delegates wore their religious robes of various colors, while the Shinto and Christian representatives were either in frock coats or in *haori* and *hakama*. *The Japan Mail* affirms that so unique a gathering was never before witnessed in the history of that country. The exercises of the first session were largely of a social nature; after an address of welcome a collation was served to the company, with specially prepared food for the Buddhist delegates. On the following afternoon the real business of the conference was faced in the discussion of resolutions proposed for adoption. A committee, on which the late Bishop Honda represented the Christians, having considered the various resolutions presented by the several sects, reported a set of resolutions (practically those proposed by the Christians) expressing appreciation of the purpose of the government authorities in seeking thus to stimulate the cause of religion, national morals, and social ethics in the land, of their desire to co-operate in the effort to uphold the destiny of the Imperial House and the welfare of the empire, and of their joint intention to fulfill their national mission in promoting the highest culture according to their respective faiths and creeds, and looking for the co-operation of the government authorities to this end.

Upon being put to vote, these resolutions were unanimously adopted, and then Mr. Tokonami, vice-minister, spoke of the government's motive and purpose in the conference, expressing gratification over the resolutions adopted, and voicing his conviction that the government should rely on the power of religion in promoting the national destiny. Thus the session and the conference were brought to a close. The holding of this conference has made an immense impression on Japan; it has changed the whole atmosphere for Christianity; Mr. Ebina regards it as epochal an event as the removal of the edict boards. Such experienced missionaries as Drs. Learned and Gulick and Professor Lombard write with enthusiasm of its good effect.

Clifton Springs Conference

THE call is out again for the annual gathering of the International Missionary Union, at Clifton Springs, N. Y., May 29 to June 5. All who have served as evangelical missionaries or who are under appointment as such are offered the hospitality of the Sanitarium, including free entertainment during the conference; all others interested in missions will be welcome at all sessions and may find accommodations in the village.

The death of Rev. J. T. Gracy, D.D., early in January, removes from this conference one who was its organizer

and who has been for twenty-nine years its presiding officer; the heritage of his spirit will surely be felt as a benediction.

All who expect to attend the conference, or are interested in it, are requested to write to the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

Death of Dr. Boegner

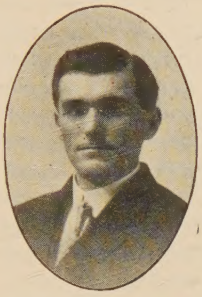
THE Société des Missions Evangéliques, commonly called the Paris Evangelical Missionary Society, announces the loss of its director, Dr. A. Boegner, who died suddenly, February 25, in the pulpit of a church in La Rochelle, where he was preaching. As the chief administrative officer of that society, Dr. Boegner was widely known in the international relationships that have developed in this modern era of missions. His visit to this country last year in the interests of his society's burdened work in the French colonies enlarged his acquaintance in the United States and increased the number of those who will mourn at the news of his death. In him was incarnate the heroic, untiring, sacrificial spirit which characterizes the society he represented, and which has given to that small company of French Protestants a name and fame through all the missionary world.

The sympathy and prayerful good will of the American Board go out to this society in its affliction.

Africa's Turn for Re-enforcements

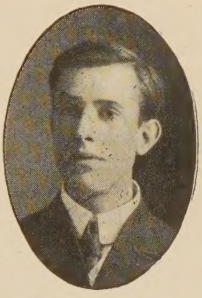
THE Zulu Branch of the South Africa Mission has been so sorely in need of re-enforcements within recent years that it is a great gratification to announce that Rev. and Mrs. Henry A. Stick are to sail for that mission April 20. Mr. Stick's parents were born in Germany, but he was born in Brownhelm, O., and attended the schools of that place until 1900, after which he pursued his studies at Oberlin, through the academy, college, and theological seminary, graduating from the latter in 1911. He became a Student Volunteer in 1905. Mr. Stick supported himself in various ways while getting his education and has had much experience as a teacher.

Mrs. Stick was also born in Brownhelm and was educated at Wallace College, Berea, O. She became a Student Volunteer in 1905.



REV. AND MRS. H. A. STICK

Mr. L. Gordon Cattell has been secured through the Canadian Congregational Foreign Missionary Society, and goes out under appointment of the American Board to Chisamba, West Africa, to have charge of the industrial department at that station. Mr. Cattell was born and lived in Sheffield, England, until within a few years, and has had experience as an engineer and in various mechanical arts. He is now a member of the Congregational church of Hamilton, Ontario. It is believed Mr. Cattell is admirably prepared for supervision of the important industrial work at this station of Chisamba.



MR. CATTELL

To Prevent Flood and Famine

THE piteous appeal for famine relief for Central China to which America is now responding has called attention anew to the constant menace to that land of its huge, uncontrolled rivers, forever overflowing their low banks. The *Chinese Recorder* for February contains an informing article on this subject from Mr. Charles D. Jameson, a member of

the American Society of Civil Engineers, whom the American Red Cross Society, through the intervention of the American government, was able to send to the Chinese government to make a study of the river systems of the provinces thus endangered, and to see what could be done to stop the recurrence of these floods. Mr. Jameson has not yet completed his investigations or prepared an official report, but he has already formed some clear opinions concerning the situation and the way out. The closing paragraph of his article, summing up these opinions, is a message of hope in the midst of the present distress: —

"There are no engineering difficulties in the way of controlling the rivers, lowering the flood level, and reclaiming the waste land; it is purely a question of money and time. Under the present conditions at least three crops out of five are lost over an area of some 30,000 square miles. The soil of this area is exceedingly rich, the climate such that two crops a year should be possible when the conservancy and reclamation work have been completed. Not only will heavy crops be possible over this whole section year by year, but some millions of acres (English) which now are absolutely worthless will be available for cultivation. All of this makes the expenditure of the necessary money justifiable from a commercial standpoint."

An Expert's Appreciation

THE *Missionary Herald* is honored with a card from Dr. R. Grundemann, whose Missionary Atlas has been a standard in Germany, and whose knowledge and influence in missionary affairs put him in the front rank in that field on the Continent. There is a touch of pathos in his message when, after acknowledging the receipt of the *Herald* and of the annual report of the American Board for many years, and expressing his appreciation of them, he adds: "Now I am an old man, wandering nearer to the heavenly home. I must give up my work here below, also the service for missions. Please do not send the papers any more to my address. God bless your work forever!"

The Yellow Temple at Peking

MISLED by a wrong inscription on a photograph sent from China, the *Missionary Herald* unwittingly gave a false title to the picture on page 107 of its March number. Instead of marking the grave of a Manchu ruler, the *dagoba* there portrayed is the memorial of the Grand Lama who died of smallpox in Peking on November 12, 1780, and whose robes were buried under it, but whose cremated remains were carried back in a gold casket to Tibet. Dr. Henry D. Porter, in calling attention to the error in naming the picture, adds some interesting facts concerning this "finest sculpture in China." It is modeled in Tibetan lines, and elaborate carvings adorn its several parts. On the eight sides of the base of the cupola are sculptured in high relief scenes in the life of the deceased Lama; the birth scene shows him with halos round both body and head, seated on a lotus pedestal, borne by a white elephant supported by clouds, while scrolls of clouds fill in the background; the whole picturing the appearance of the celestial divinity for his final incarnation as a living Buddha. The vast space between this so-called Yellow Temple and the North Gate of Peking is the parade ground where Yuan Shih Kai recently stationed his army.

PRESIDENT YUAN'S MESSAGE

By Rev. HARRY S. MARTIN, of Peking

SHORTLY after the edict of abdication was announced the native pastors of the Protestant churches of Peking conceived the idea of holding a union thanksgiving service. To this service they wished to invite the president of the new republic, His Excellency, Yuan Shih Kai, and through a missionary friend of General Munthe, who is Yuan Shih Kai's aide-de-camp, the desire of the pastors was made known to the president. He met them more than half way, saying that he was desirous of an interview with them. Accordingly, four pastors, representing the Presbyterian, Methodist, London, and our own mission, carried in person their invitation to the great man. They were received with all honors accorded the highest representatives of foreign Powers, the soldiers saluting them as they would the minister of the United States or Great Britain.

Escorted into a large hall with foreign furnishings, they were met by the president with assurances of his pleasure in receiving them. He told them repeatedly that under the new régime they might expect perfect freedom of worship. He intimated that so far as he understood the principles of Christianity they were what he was striving for in the new government, and he requested them to pass on his word regarding religious liberty to the pastors and Christians in the country and to explain to them the principles of the republic. Although he could not accept their invitation in person he would send a representative to carry his message to the church.

Our pastor returned from the interview radiantly happy. And why not? Contrast, if you will, the treatment he received that summer less than a dozen years ago. Forced to flee from his home, separated from his wife and babe, whom he gave up for dead, he was hunted by the bloodthirsty Boxers. Afterward he found his wife, and they hurried, together with the other Christians, to the protection of the foreign legations. There for long weeks their

A RECENT SNAPSHOT OF THE PRESIDENT

Closely guarded and attended, Yuan Shih Kai is entering the German Legation

quarters were the targets for bullets that were fired from the Forbidden City with the authority of the ruling power of China. Today these men who for the gospel's sake have been the despised of the city are received with marked honor by the highest authority of China.

The thanksgiving service on the afternoon of February 26 revealed the strong hold the principles of liberty and justice are gaining upon the people. Although admission was by ticket, long before the hour set for the meeting the church was crowded with a company of intelligent men and women, eager and enthusiastic, and this in Peking, which but a few days before was the seat of Manchu authority. One of the pastors who led in praise of the republic is himself a Manchu. The church was resplendent in flags and mottoes, the striped flag of the new government holding the conspicuous place. Sir Robert Bredon's Chinese band enlivened the occasion with stirring music. The pastors told of their new hope for the church and through the church the government, and met a hearty response. But it was plain that the climax was the message of the new president. This was read both in English and Chinese by Dr. Yen, a member of the Wai Wu Pu (Board of Foreign Control). Dr. Yen is a graduate of the University of Virginia, a member of the Hanlin Academy, and was for a time president of our North China American College Club. As a special tribute of respect to the Christians President Yuan telegraphed Dr. Yen to come from Tientsin, that one of his Christian officials might convey his message to the Christian Church.

Speaking thus for the president of China, Dr. Yen began his address as follows: —

"The Chinese Christians of the Protestant churches in Peking hold today a union meeting to celebrate the establishment of a republican form of government in China and to thank God that North China has been delivered from the horrors of war. You have courteously invited President Yuan Shih Kai to attend the meeting, an invitation which he highly appreciates. But at the present moment, when the old government machinery is being replaced by the new, there are a thousand and one things which occupy the time of the president, who has few moments at his own disposal. He is unable to come today, and has commanded me to represent him at this meeting and to make a few remarks on his behalf."

After referring to the history of Christianity in China and its slow progress, attributable in part to China's conservatism and suspicion, and in part to the fact that, conveyed through a foreign language, the message was not generally or clearly understood, the speaker emphasized the change of opinion that had come; the spirit of reform among the Chinese scholars and the advance of Western learning had gradually made clearer the objects and policy of the Christian teachers. But that was not all: —

"Moreover, the different missions have achieved much success, both in works of charity and in educational institutions. On the one hand they have conferred many favors on the poor and the destitute, and on the other they have carefully trained up many talented young men. For doing both they have won golden opinions from all classes of society. The reputation of Christian missions is growing every day, and the prejudice and the misunderstandings which formerly existed between the Christian and the non-Christian have gradually disappeared, which will surely prove to be for the good of China."

Remarking next that Christian missions in China have been conducted by treaty agreements, and so have taken on certain diplomatic aspects, the president's spokesman intimated his sympathy with the growing advocacy of an independent native church for China, divested of all political significance. Dr. Yen then reiterated the authoritative assurance of the new government that there was to be absolute religious liberty henceforth in China. Pending the drawing up of a new constitution

by the national assembly when it meets, it was not best to attempt now any revision of the present articles relating to Christian missions; but inasmuch as the republic had become an accomplished fact, and in its very establishment had recognized the religious rights and liberties of Manchus, Mongols, Mohammedans, and Tibetans, it was unmistakable that similar provision would be made for all the great religions of the world.

The address closed with these memorable words: "Thenceforth all obstacles to the liberty of conscience will have been removed from the republic of China; the five peoples of China will enjoy the blessings of republican institutions, and the distinction between Christians and non-Christians will disappear forever. Members of one great family, with one heart and one soul, we shall all exert ourselves to promote the strength and prosperity and the happiness of the republic of China."

The message was no disappointment. It is not only a great day for Chinese Christianity, but a great day for world-wide Christianity when a third of the people of the earth are relieved of religious oppression, and when the leaders of these 400,000,000 of people openly express their approval of the principles of Christianity and bid the church God-speed in its endeavors to establish a kingdom of righteousness.

The Chinese church is rejoicing today, and well she may. And while she rejoices she accepts the responsibility of new powers, realizing that she must give to others what she receives from the spiritual forces of the universe. Pastor Li's text last Sunday expresses the sense of dependence the Christians feel: "Except the Lord build the house they labor in vain that build it."

THE REPUBLIC OF CHINA

A Forecast

By Rev. WILLIAM B. STELLE, of Peking

CHINA has been inundated these past four months. The flood of enthusiasm is now steadily falling. Normal conditions, I think, will soon prevail. It is impossible yet to discern the changes that have taken place in the old river bed, much less to locate former thoroughfares; but many famous landmarks have been seen floating away. Judging purely from the nature of the soil, I will venture a forecast.

When the changed conditions are all known, the world will laud this gigantic movement as one of the best engineered schemes in history. For so great and widespread an uprising, the loss of life has been small in the extreme.

Foreigners who say that the transition from a monarchy to a democracy must be through a constitutional monarchy, that it cannot pass abruptly to a republic, are right in theory, but they do not bear in mind China's present status. Whatever the new form of government is called, it must be some time before the public can really participate in it. During the interim the few who are competent will have to act for the people. Among these leaders I prophesy there will be a surprising amount of high patriotism and harmony. Those after graft will be discovered and disabled. The great majority of those interested and participating will manifest a competency commensurate with the wonderful success already achieved.

The central government, under strong leaders, with Yuan Shih Kai at the head, will have to act for a very considerable time in advance of the people; but the number of these citizens directly concerned in government will be sufficiently large to guard against autocracy, and

at the same time sufficiently representative of the whole empire to insure, if they act wisely, as I think they will, the approval of the people in their respective districts. As for the more local government, we must not forget that the provinces and the outlying dependencies can easily adjust themselves to self-government. The great underlying element of hopefulness is that the Chinese people are not factious, but are strongly predisposed to peace.

Moreover the Chinese people are easily governed. This is an unquestioned fact, writ large in Chinese history, century after century. Many Chinese officials have boasted of their policy to live above affairs; to have to do with the people only when a decision was absolutely necessary, hoping thus to avoid any criticism; simply to gather all funds easily obtained and pass on to the next office, which would be sure to call them after a few months. And the people, on their part, are in the habit of living, as far as possible, without contact with their officials. Of course there is petty thieving, and assault, and some combinations for plunder on a larger scale; but for the most part the people adjust their differences without consultation with the official. The Chinese are accustomed to living with the minimum of a governing oversight; therefore the duties of the new government in this respect will not be onerous.

The fear that with the passing of the emperor the country lacks stability, is to the great mass of the people, who do not know the difference between a constitutional monarchy and a republic, very much like the general feeling in Christendom 400 years ago, when men were beginning to think that the earth was revolving about the sun instead of being stationary. A wider horizon will be no less helpful to the Chinese than it has been to Europeans; and when the leaven of individual participation in government begins to work it will bring about wonders in the East as it has done in the West.

GATEWAY OF FOREIGN OFFICE (WAI WU PU), PEKING

Where business of the republic is now transacted. The new flag flying from the staff was too dim in the photograph for reproduction

The Chinese have a self-respect based upon the size and population of their country, the age of their government, and its general achievement, and they will not be satisfied to do less than that which is worthy of China. Moreover the fact that their espoused new government is in name and theory the most advanced type, and particularly that it is one step in advance of Japan's form of government, counts for sustained enthusiasm.

Of course it will take time to work out the tremendous task. The dead weight of an illiteracy holding down ninety per cent of 400,000,000 people must be lifted through education. But we may reckon on these two characteristics for which the Chinese are pre-eminent: a patience utterly oblivious to time and an industry that fattens on hard work.

SOLDIERS OF THE REPUBLIC

On guard at the entrance of the Wai Wu Pu building

SIDE LIGHTS ON THE SITUATION

Observations of American Board Missionaries in Various Parts of China

Rev. D. Z. Sheffield, of Tungchow, Chihli Province

THE revolutionists are just in the evolution stage of pistols and dynamite and bombs and daggers. Everybody condemns the use of such weapons, but there is no evidence that the leaders are making serious efforts to stop such things. Much that is written of the democratic tendencies of Chinese government and social life is entirely misleading. Chinese government has its roots in customs of society fully 4,500 years old. It is a patriarchal conception of relationships. Old men stand at the head of the family. They command their children, domineer over their wives and women. Men are arranged in society as high or low as to their social standing, rank in scholarship, official position, wealth, etc. It will be a slow process for the Chinese to learn the meaning of equality, still less to learn the practice of equality. The language of deference to one another belongs to their vocabulary of politeness, but you must not take it too seriously.

Rev. Harry S. Martin, of Peking, Chihli Province

WHILE we feel safe here, we cannot but think of the suffering that is being endured over large sections of China. Mr. Evans was in to dinner the other evening to tell us of his expedition for the relief of the missionaries in Hsi An Fu, Shensi. You remember that a party of ten went out from Taiyuanfu to see what the conditions were and to bring in the foreigners. They say the conditions they found in most parts of the country beggar description. As a rule the villages were deserted, and the people had fled to the hills and mountains, where they had thrown up embankments and walls, and lived largely by foraging upon each other.

Mr. Evans says that in many villages it was impossible to get food; they had to go into the vacant inns and prepare their own meals. He tells of the wells filled with the bodies of women who had thrown themselves to destruction rather than suffer outrage from the passing troops. Most of Shensi is governed by a society of men called the "Elder Brother Sect," probably because they are bent upon securing the elder brother's portion. They formerly lived by robbing, but now they find it as suited to their desires and more profitable to make themselves rulers, and, in accordance with the law made by themselves, they take what they wish.

Rev. E. H. Smith, of Inghok, Foochow Province

WE are feeling the thrill of new life. The preachers and all the workers are filled with a new optimism. The clouds seem to have lifted from their souls. Not that I believe there will be no more troubles or problems or setbacks; they will probably multiply; that is the price we pay for all great changes. Those who worked in the last twenty years laid foundations that are now the bulwarks on which the new civilization is to be built. But remember this, that in these times when all Chinese life is in solution we perceive as never before the mighty force that Christian work has infused into society here; around this is to crystallize the new civilization. This we firmly believe; this we do see before our eyes. Do you wonder that the solemn joy and amazement of it fill us as we go about our daily work. Blessings, troubles, joys, problems, anxieties, and thanksgivings thicken about us. A great, new patriotism is burning in the Chinese life. The political overturnings only hint at the intellectual and social changes taking place. The people are intoxicated and excited with the new liberty. They are on the *qui vive* for every news item. Well, thank God they are awake! Now we have to deal with a thoroughly alive, pushing people.

Rev. Emery W. Ellis, of Lintsing, Shantung Province

LOCALLY very little is seen to tell of trouble. Some business houses have failed recently (January 30). Troops pass through here; one man returned from the south and others from the west tell of the war; but here there is no trouble, save that robberies are more numerous than usual and the enlistment of local militia goes on with somewhat quickened activity. These soldiers are armed with spears; the men on night duty get four and a half cents (gold) per day, and those on day service get three and a quarter cents. The government troops here are better paid, getting about six cents a day. The cavalry troops recently enlisted here are allowed eight cents a day for the feed of their horses. Now it is evident that these sums are not sufficient for them really to subsist on, if they have any one depending upon them. So a revolt of troops is easy, especially if higher wages are promised as a result. Over six thousand are being daily fed at a place near here, where millet gruel is daily given out; one meal of gruel costs a cent and a half; here men will work for less than a living wage.

Rev. Wynn C. Fairfield, of Taikuhsien, Shansi Province

ONE cannot help indulging in day-dreams as to what is to come of all this. As you go along the streets the flag of the new republic strikes you in all its glory of red, yellow, blue, black, white, and you wonder how the Chinese, Manchus, Mongols, Tibetans, and Mohammedans, for whom the several colors stand, will work together under a republican form of government. Two glimpses we had on the street the other day of Yuan Shih Kai showed him much older and thinner than the pictures we have been accustomed to, and one wonders for how much longer he can bear the strain he has been under for the past four months. But of the opportunity before the church

there can be no doubt. The only moment in church history that seems to me at all adequate as a basis of comparison is the time of Constantine. If one could imagine the Roman empire at that time to have been compelled to recognize the superiority in every way of another civilization and to turn toward it as the only hope of national safety, and Constantine as the last instead of the first to encourage it, he might realize what it means when China turns into a republic modeled after supposedly Christian America. America and Americans have never been more in the eyes of China than they will be in these next few years, and the responsibility laid upon Christian Americans to see that the example of that country is an argument for instead of against Christianity is tremendous. How I wish that I could be at home to press it upon the churches that their lives will count even more than their money for the evangelization of China. If only the Men and Religion Movement swings the men of America into a practical Christianity, it will have rendered a greater service to the cause of Christ in China than even the Laymen's Movement.

Dr. P. T. Watson, of Fenchow, Shansi Province

EARLY in January Dr. Stenhouse and I, with nine medical students, started for Hsuchowfu, Kiang-su province. These medical students were all from the Peking Union Medical College for the Chinese. They all wore foreign clothes and had no queues.

The situation we found at Hsuchowfu was something like this: General Chang Hsun was the imperial general who had been driven out of Nanking by the revolutionists after some hard fighting. After crossing the river he applied to the railroad for cars in which to retreat; these were refused, but he seized enough to take 1,000 men with him. When these soldiers arrived at Hsuchowfu they had had nothing to eat for three days. As soon as the train stopped, the soldiers, their eyes wild from hunger, started to bolt for the city; but

DR. STENHOUSE AND RED CROSS STUDENTS AT HSUCHOWFU

The party that went from the Union Medical College at Peking to render service at the front. Evidently Dr. Watson was busy at the other end of the camera

two officers yelled at them savagely and they came back. The people in the city prepared some food posthaste and sent it out, thus preventing the soldiers from entering the city.

When we arrived on the scene we found the general with his army encamped in railroad cars; every train with steam on night and day, and with all the engines pointing towards the north. The general himself never left the train, nor had he any cannon or field guns in sight. He had not built a single defense, nor were his soldiers seen to drill once during all the time we were there. It is said that when the general was in Nanking he offered large sums of money to foreigners if they would teach his soldiers how to use his field guns. As it was he always had soldiers back of his artillery men threatening to shoot them if they did not shoot straight.

The country side had been infested with robbers before the general came, and they had been selling on the streets of Hsuchowfu the loot they had secured in robbing the stores in a wealthy city about fifty miles away. The general was restoring order in his way, and heads were chopped off every day we were there, I think. Six were chopped off the day I left. These heads were hung on the city wall, presumably for their moral effect.

Rev. V. P. Eastman, of Tientsin, Chihli Province

THOSE who mourned over the lack of enthusiasm on the part of the north in the coming of the republic will need to change their tune as far as Tientsin is concerned, at least. For Friday evening there was a big lantern procession around the city, in which many took part, chiefly students, it was said. Flags were carried; firecrackers and cannon crackers gave vent to their desire to make a noise; in short, they celebrated much after the fashion of Western lands. You should have gone down the street with me and seen the flags flying. If even one-half of those who had flags up are sincere and understand the reasons why they are flying the new standard, we need not feel that the people are as indifferent over the matter as has been suggested. At the front of almost every shop there were flags—and such a motley array! Most of them were of the standard variety and the proper colors, but others were evidently homemade. They were of all shades of color; of all sizes; some were hanging horizontally, and some were perpendicular; in some the colors were not in the proper order; many had Chinese characters written on them: The Great Middle Flowery Republic, or similar legends.

THE DARE TO DIE SOCIETY

BY MISS IRENE DORNBLASER, OF FOOCHOW, CHINA

AFTER the new government in Foochow was fairly established and in pretty good working order, troops began to be recruited for the fighting in North China. Just at this point some patriotic enthusiasts organized a society of girls as a branch of the Dare to Die Society. They secretly sent a recruiting officer to this and other schools to enlist the girls. They were told that they were needed to help their country, that the army desired girls who were willing to die, if need be, to go along with them to the battles; do cooking and Red Cross work; to serve tea to the soldiers and to throw bombs during the battles. They were to stand side by side with the soldiers, and "when the fight began to look hopeless for their army, they were to throw their bombs and die." They were promised their passage to Shanghai, twenty articles of clothing apiece and a warm fur coat each for the rigors of the cold cli-

mate. Between ten and twenty of our dear girls enlisted for this work, with the understanding, I have been told, that if for any reason they failed to appear on the set date, death was to be the penalty.

Suddenly, one morning, two of them were missing from school. All searching proved in vain. Immediately Miss Garretson notified their parents, and they came to the college, saying that they had gone into the walled city, to a house which they suspected to be one of the rendezvous of the Dare to Die Society, and had found a number of girls, but did not succeed in seeing their daughters. The leader acknowledged that their names were enrolled, but said that they had not yet appeared.

Miss Garretson gathered the rest of our students together and told them that never in the world had such work been done by girls; that the gravest dangers awaited them; that the government did not want them, and that their reputation would be ruined if they went. But they interpreted it as merely meaning that she did not like to see the college break up again. That evening the matron came to her and said: "Now, Sugu, I'll tell you frankly that the Chinese don't like your interference. They all say that the Chinese people are on the side of the revolution and the foreigners are on the other side."

The next day two more girls went; the following night four more left at two o'clock. Think what that means in China, where a girl hitherto has not dared to walk on the streets nor to see a man outside her home. The newly awakened spirit of liberty has taken a greater hold on the present generation of girls in China than any one would have dreamed possible in centuries. We heard afterward that the streets were lined with soldiers that night to see that the girls got safely through; that there had been an escort waiting outside the compound; and that it was actually true that the government was back of the movement, so that any measures of ours to try to save the girls would be looked upon as a violation of our professed neutrality. The intelligent Chinese realized that it was an unwise thing to do, and told us privately that they were opposed to it, but they would not help us, for fear of the people.

When the day arrived there was a big parade in the streets, and the new recruits, boys and girls, marched from the walled city past here to the launch landing. There, we have been told, the officer, seeing a crowd of angry, heartbroken, or determined parents hunting for their runaway daughters, made a speech, stating that the government was glad to have the boys, but that all they desired of the girls was to see that they had a heart to die for their country; and now that they had proved it, it would be better for them to return to their homes. That appeased the angry parents. But the girls said: "We are Christians. Jesus died to save his people, and we will die for China. If you don't let us go we will jump into the river and drown ourselves. We must die for our country." That attitude is a good example of the mixture of heathen and Christian ideals that we meet with on every hand among those of the first generation of converts. So the officer said, "Well, if you feel like that you must go."

Miss Garretson immediately notified their parents that she would not be responsible for the safety of those that were left, and a great many of the parents took their girls home; the rest are taking their final examinations; and there are only two more weeks till Chinese New Year vacation.

FROM BRAHMAN PRIEST TO CHRISTIAN CATECHIST

By HARRY C. YORK, PH.D., of VADDUKKODDAI, CEYLON

THEVATHASAN bears the unique distinction of being the only Brahman Christian in the field of the American Ceylon Mission. The Brahman priest is much after the order of the Sadducees of Jesus' day; the same worldly interests which led the haughty line of Zadok to spurn the simple, heart-searching message of the Master nineteen hundred years ago have their parallel among the Brahman priests today. This is perhaps especially true of the line in Ceylon, where Brahmans are few and their services much in demand at the larger temples. In view of these facts the conversion of this young man at the age of nineteen is particularly remarkable.

THEVATHASAN

He is the son of a Brahman priest who traced his descent from a Brahman family in Jeganath, India. This family worshiped Vishnu; but Thevathasan, growing up in Jaffna where Siva worship has supplanted other forms of Hinduism, became a priest in a temple of Kandaswamy. Here he served from the age of nine until he became a Christian.

His conversion to Christianity came about in the normal way, the way of growth. In his boyhood he was a keen student of Tamil and Sanskrit, and was much struck with that faith and hope which are found in so many religions — the belief in a great Teacher and Example who should redeem mankind. He was bitterly disappointed, however, to find that Hinduism was still looking for this Teacher; that the Saviour which it longed for was unknown.

At about this time a Bible was given him by a Christian friend of the family, and immediately Thevathasan became deeply interested in it. The Pentateuch attracted his interest first, because of the great similarity between the Hebrew temple ritual and the Hindu ritual, with which he was familiar. Naturally of an inquiring mind, he was led along until he had read the Old Testament through and found himself in the different atmosphere of the Gospels. They caught and riveted his attention. In the person of Jesus Christ he found the Saviour for whom he had been yearning, and decided to break the home ties. This he knew was the only way by which he could serve the Saviour whom he had just discovered.

Without the knowledge of his family he left his home at Karadive to join the Christian community at Vaddukkoddai. This action did not forestall a great deal of bitter persecution, and a case was even instituted in court by his brothers to endeavor to gain possession of his person. For his greater safety he was taken to Tellippallai, adopted by the Rev. W. W. Howland, and enrolled in the training school at that place. He was baptized shortly after, in October of that same year. He was graduated from the training school in 1878, four and a half years after admission, and was then appointed a catechist. This position he has held ever since, first at Uduvil and since 1884 at Ụduppiddi.

After those first stormy days his life has been quite serene. He married, but his only children are three adopted sons who have grown up to strong Christian manhood. The eldest has recently re-

CATECHIST THEVATHASAN IMPERSONATING A BRAHMAN PRIEST

The boy on the right takes the part of a "worshiper." In the background appear the feet of a Hindu priest, a somewhat shamefaced spectator of the scene

ceived the M.A. degree, and is a teacher in Jaffna College. At one period he had to endure taunts and reproaches when he appeared in certain localities where the people are particularly rude, and I understand that stones were thrown on one occasion. Now, however, he enjoys the respect of his Hindu neighbors no less than that of his Christian friends. His most obvious characteristics are a beaming smile and an irresistibly contagious laugh.

A SERMON AND A MIDWEEK MEETING

By Rev. CLARENCE F. SWIFT, D.D., of Central Church, Fall River, Mass.

Dr. Swift has kindly written out an account of two recent services which made a deep impression on Central Church, and the report of which attracted the attention of The Editor.

THE main idea of the sermon was given to me by a Baptist friend and neighbor.

I took, as a starter, the amount of money that went from Central Church last year for the work of the American Board. By this sum I divided the entire amount which the Board expended, and discovered that we gave about one-five hundred and thirtieth of the year's budget.

Logically, then, we were entitled to claim one-five hundred and thirtieth of the results for the year. Taking the tabulated statement of the year's work, I summoned "our part" to meet with us for the morning service.

We were entitled to two-fifths of a missionary. But I invited *all* of our own Mr. Cobb to stand with me on the platform, while Mrs. Cobb and the two prospective missionaries, William and Scribner, were seated in the pastor's pew.

We could claim nine native workers; and they were escorted to seats on the platform (all in imagination, of course). Next we took the figures of additions on confession of faith, and found that

we had eleven new members. These were called to stand before the pulpit, and were given the right hand of fellowship; a redeemed man from Africa; an orphan girl from Turkey; two bright Chinese boys; a family from Japan, and others from India and the Islands — Christians because our church helped.

Meanwhile we were caring for one church of 144 members, and they were asked to take seats behind the new converts.

I turned aside here to speak of the economy of effort abroad. Nearly $2,000 for eleven converts seems high. But in our home work we spent about $11,000, and received twelve on confession of faith. Not only so, but our nearly $2,000, through the Board, did for those whom we served, not only what the church does for those at home, but also what our public schools, our Young Men's Christian Association, and our hospitals are doing.

Attention then was called to our foreign Sunday school, with 140 members; we guessed that half of them were not members of the church, and added seventy to our group. We presumed the 144 "under instruction" were largely the same people as those in the Sunday school, so that we simply added here our one-third of a theological student, three college students, and twenty-one boarding and high school scholars. Of the 327 "adherents" possibly ninety-four had already been included, so we asked the 233 husbands of members, "brothers-in-law" of the church, and others to sit with us, just as we do the same kind of folk in Fall River.

We had now found nearly 500 people to whom we ministered in one way or another last year.

But here came another army: men, women, children, babes. These were the people helped in our one-tenth of a hospital and dispensary. In all the missions over 400,000 patients; our share about 770! Here was a case of eye trouble, for which the native doctor blew powder into the ears; here a baby with tetanus; here a tooth to be pulled; a thumb to be cut off; a diseased jaw to be treated.

Subtracting those counted twice, our not quite $2,000 ministered last year to nearly 1,000 people.

What a congregation it gave us that Sunday morning!

At a recent midweek service we enlisted the stereopticon (I don't see how any church thrives without one) for a visit to our church extension workers.

We had a picture of Mr. and Mrs. Hinman, formerly our representatives in China. We looked into the face of Miss Lois Hall, a member of Central Church, who was commissioned for work among the Choctaw Indians, under the Board, in 1851; and of Miss Seymour, who for thirty-five years was the missionary of the Fall River (union) Woman's Missionary Society.

We have a fund, the Borden Memorial, part of the income from which goes to a village work in the field of the Aruppukottai station in South India; so we had the slides of the Madura Mission representing its village effort, and had letters read from Mr. Perkins and Mr. Jeffery.

Our own missionary is Mr. Cobb, of the Doshisha, Japan, so we had him and his family in various and sundry poses, a few views of the Doshisha, and a recent letter from Mr. Cobb. For years our young people have had a scholarship at Fisk University, and we had a picture of this year's scholar. Our Chinese Christian Endeavor Society has been deeply interested in Dr. Hager's work in South China, now cared for by Mr. Nelson. Accordingly we had views of the Hagers, of the church at San Ning, and of a group of converts, besides the group of our own Chinese society. In the twenty years of its existence this Chinese Christian Endeavor Society has given over $1,000 for missions.

The service closed with pictures of the old Central Church and of Rev. E. A. Buck, who for thirty-five years served the church as its city missionary.

MRS. ANNETTE W. ATWOOD

TIDINGS have been received of the death of Mrs. Annette W. Atwood, wife of Rev. Ireneus J. Atwood, M.D., at Tacoma Sanatorium on March 9. She was born in Delavan, Wis., August 23, 1851, and was married in 1878. Dr.

MRS. ATWOOD
With Adelaide Hemingway in her lap

and Mrs. Atwood were among the pioneers of the Shansi Mission of the American Board in China. They were members of the Oberlin Band, formed in 1880–81, and sailed for China in 1882, establishing themselves at Taikuhsien, the first station of the American Board in the province of Shansi.

Together they bore a prominent part in the difficult work of pioneering. Later they were transferred temporarily to the North China Mission, and served both at Pangchwang and Lintsing. At the time of the Boxer uprising in 1900 they were in the United States on furlough, but as soon as possible after that reign of fanaticism they returned to Taiku, and with heroic devotion sought to restore the work which had been apparently destroyed by the death of their martyred associates.

In this task they were wonderfully helped, though it cost them dearly in bodily strength and mental anxieties; practically worn out, they returned to the United States in 1909. Here they remained on the Pacific coast, at Milton, Wash., near Tacoma, where Dr. Atwood has been for much of the time in a sanatorium, though of late with his family at Milton. During these last years Mrs. Atwood has given herself as devotedly to the care of her family as she did to direct missionary work in Shansi. Within recent months she discovered that her own health was failing.

Escaping from the fierce martyrdom of her associates in China, she yet bore with uncomplaining patience and trust a long series of trials and anxieties, testing and refining her Christian character so that she may well be classed with the Christian martyrs of Shansi. Dr. Atwood and three children survive her, Edward W., Mabel K., with their father, and Paul H., a dentist, residing in Tientsin, China. To them in their sore need may there come the prayerful sympathy and help of friends in this country, as well as of their associates in China.

One of these associates, Mrs. Mary Williams Hemingway, writes thus of Mrs. Atwood: —

"She had a genius for home-making. If it were only a bare room in a Chinese inn, in a few moments she could bring about an atmosphere of cheer and homelikeness, as if the whole were part of a picnic. In her own home guests were surrounded by welcome and comfort produced magically out of most unpromising materials. Chinese women felt this home-loving atmosphere and flocked in. At any hour of the day crowds of women and children might be found visiting comfortably in the little house at Fenchow, with Mrs. Atwood never too busy or preoccupied for her leisurely guests. What this home meant to Dr. Atwood on his great untiring missionary work of preaching

and healing cannot be told. To the little band of younger missionaries who came as re-enforcements some of the sweetest memories in life are those of weeks of association with these two brave pioneer missionaries. Dr. and Mrs. Atwood have been like a father and mother to the new Shansi Mission.

MRS. ABBY T. WILDER

ANOTHER of the veterans who have served the American Board long and well has been released from earthly service. Mrs. Abby T. Wilder was born in Cornwall, Vt., August 23, 1822. She was married to Rev. Hyman

MRS. WILDER

A. Wilder in 1849, and they straightway joined the Zulu Mission. For a series of years they were located at Umtwalume, building up a thriving station, and one of the strongest in the mission. In 1876, on account of a severe breakdown in the health of Mr. Wilder, these missionaries were compelled in the midst of their active labors to return to America, where Mr. Wilder died in 1877. After her husband's death Mrs. Wilder remained in the United States for a few years, and then of her own volition returned to Natal in 1881, making her home with her son, Rev. George A. Wilder, D.D., then of the Zulu Mission (since of the Rhodesia Branch of the South Africa Mission). While there she rendered excellent service at Umzumbe, Umvoti, and in the normal school at Amanzimtoti.

Rev. C. W. Kilbon, formerly of the Zulu Mission, has written thus of Mrs. Wilder: "She was well fitted by her quiet poise, her loving interest in the native people about her, and her steady purpose to influence the young, to minister to those in trouble, and to be the adviser and mother of the station community generally. She had full scope for such qualities at Umtwalume, and the women of that station showed the impress of her life and service among them long after they were withdrawn. Nor was her molding influence confined to the native people.

"Umzumbe Home owes to her the preparation of its first teacher, Miss Janet Welch, a colonial lady, who as a small girl was under Mrs. Wilder's instruction, and for a while taught in the station school at Umtwalume. Thus she was providentially in readiness for the need that arose when the Home for Kraal Girls was opened at Umzumbe."

Mrs. Wilder since her final return to the United States in 1889 has lived among her kindred, a large part of the time in the family of her daughter, Mrs. Gutterson, who was for ten years a missionary with her husband in the Madura Mission, India. It was from the home of this daughter, wife of Rev. George H. Gutterson, now district secretary of the American Missionary Association, at Winchester, Mass., that on March 27 Mrs. Wilder was summoned to the heavenly home. To the end of her long life her interest in human affairs, and especially in missionary progress, was deep and strong, and we doubt not she has entered upon a blessed reward.

HOME DEPARTMENT

MARCHING ALONG (?)

UNFORTUNATELY the March financial returns are more suggestive of marking time than of marching. We have just about held our own in the totals, the gain being only $162.87. The churches have dropped rather badly, from $12,392.53 last year to $10,129.79 this year. Individual gifts show a slight gain, as do Sunday schools. The situation for the month is saved by the maturing of conditional gifts to the amount of $4,000 and a small increase in legacies.

Turning to the seven months' story we find we stand $4,532.10 to the bad as compared with last year. This would have been much worse were it not for a big gain of $16,400 in matured conditional gifts, offsetting losses of $12,633.28 from individuals and of $1,468.65 from churches. Thus it will be seen from the tables below that we are running on an even keel. Now for the wind in the sails and the foam at the bow as we round the buoy for the last leg of the course. We dislike to talk of debt at this season for fear of being called old croakers, but the thing will be upon us unless the next five months show an improved situation.

THE FINANCIAL STATEMENT FOR MARCH

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1911	$12,392.53	$2,036.64	$361.19	$1,943.57	$1,500.00	$1,260.00	$19,493.93
1912	10,129.79	2,957.21	541.59	668.23	4,000.00	1,360.00	19,656.82
Gain		$920.57	$180.40		$2,500.00	$100.00	$162.89
Loss	$2,262.74			$1,275.34			

FOR SEVEN MONTHS TO MARCH 31

1911	$167,971.10	$38,847.93	$10,713.41	$105,215.92	$6,450.00	$12,369.11	$341,567.47
1912	166,502.45	26,214.65	8,548.74	100,400.90	22,850.00	12,578.63	337,035.37
Gain					$16,400.00	$149.52	
Loss	$1,468.65	$12,633.28	$2,164.67	$4,815.02			$4,532.10

THE ART OF GIVING. III

"THE DEAD-HAND"

The figure is not a pleasant one; but it has come into vogue as expressing the verdict of society upon legacies which are hedged about by unreasonable restrictions. In making a charitable bequest one very properly desires to direct its application with some definiteness, and to safeguard the gift in every possible way. The desire to live on and to work on after death through one's gifts is strong in many hearts. It is quite natural for such persons to leave their money for those lines of work in which they are interested and in which they have engaged during life.

It is their right so to do, and the law most carefully protects them in it. The danger is that in the exercise of this right they will go too far and tie the hands of those who must administer their fund.

The great historic instance of the tyranny of the Dead-Hand is Girard College, Philadelphia. Stephen Girard in 1831 left the bulk of his great fortune, some $5,000,000, to found a college for orphans. He desired that there should be instruction in morals, but in order to register his disapprobation of churches he prohibited ministers and ecclesiastics of every sect from holding office in the college or from entering the premises upon any pretext whatever. There were also certain minute regulations as to the admission and dismission of children. The effect of these restrictions is that not only has Girard College obtained a reputation of a most unfortunate kind, but as an educational force it has found itself increasingly handicapped. It is of slight moment that visitors to the institution must be examined as to whether they are clergymen or not; but it is of large account that a system of education has arisen illy adapted to child nurture and to the demands of times like these.

As an illustration of quite the opposite character there was the theological seminary whose founders conditioned their gifts upon a certain creed being taught in perpetuity. At stated intervals the professors were obliged to swear solemnly to conform their teachings to a statement of doctrine which was born in controversy and represented a particular wing of the evangelical church. The restrictions became intolerable, and, by the irony of fate, the very body of visitors appointed to protect the foundation appealed to the courts to have the doctrinal provision modified, which was accordingly done.

There has recently come to light a bequest made to a certain educational institution, limited to the distribution of Bibles, copies of the Westminster Catechism, Doddridge's "Rise and Progress," and sundry books now out of print and impossible of circulation. Having carried the burden these many years this institution is now seeking for some organization which will assume the impossible trust.

Such instances could be multiplied indefinitely. Fortunately in recent days benevolently inclined individuals are becoming more reasonable. For one thing they are broader-minded and less bent upon perpetuating personal aspects of belief, so long as Christ is glorified and his Kingdom promoted. The Dead-Hand is pretty thoroughly discredited in these days, and for definite reasons.

In the first place it implies an attitude of distrust towards one's fellowmen. It assumes that those who follow us cannot be trusted to make a good use of money placed in their hands. Fundamentally it implies distrust in God and in his power to preserve and direct the character of his people. There is a subtile self-conceit in such an attitude. It implies that God rightly trusts us and we rightly trust ourselves, but there is no knowing what to expect of those who come after.

Furthermore, the Dead-Hand implies a violation of the Golden Rule. No one would wish to administer a trust hedged about by minute regulations and implying in every clause a lack of sense if not a lack of honesty in the trustee. We have known of men on benevolent boards who have absolutely refused to accept money conditioned in such ways. The very person who drew his will on that plan would probably be the most vigorous to protest against administering the will of another who sought to dictate from the grave. Draw your will for others as you would have others draw their wills for you would seem to be a warranted form of Christ's great regulation.

Finally, the Dead-Hand is a futile hand. The security of one's benefactions cannot best be achieved in that way. The closely restricted will is liable to defeat its own ends, as is shown by some of the cases we have cited. No human being is competent to project his wisdom indefinitely into the future. Society

changes from age to age and human needs vary. Institutions must have the liberty of adaptation or they are incapacitated from administering wisely upon their trusts. Unreasonable restrictions make a bequest so onerous that it will either be modified by the courts or refused altogether by the trustees.

It is a favorable sign for the Kingdom that our broad-minded and farseeing men and women of wealth are less and less inclined to restrict their bequests. Having chosen certain societies or institutions to administer their gifts, they are content to leave the matter in their hands, or at most to indicate the general line of work they wish to be benefited. Thus, in leaving money to colleges, instead of requiring that certain buildings be constructed or certain chairs be endowed, they allow the gift to be applied according to the judgment of the trustees. What they lose in a sense of definiteness by following such a course they more than gain in the sense of effectiveness and security.

The American Board has suffered less than most historic organizations which receive numerous legacies. Either because our work bears so directly and necessarily upon the greatest need of the world or because in our history of one hundred years the Board has gained a reputation for wisdom and scrupulous care in administering funds, we rarely find ourselves handicapped by unreasonable requirements on the part of donors and legatees. From that day in 1811 when Mary Norris, of Salem, made possible the beginning of the missionary enterprise by willing to the American Board $30,000, to the present time our benefactors have shown a desire to trust the Prudential Committee to administer their gifts wisely and honestly.

NEW VOLUNTEERS

The secretary of the Student Volunteer Movement has just sent us the names of fifty-one new student volunteers who have signed the cards during the academic year. We heartily welcome these recruits to the band of those who hope and plan to go out under our Board. The number may seem large to some, but over against it we must place our present need of seventy-three new workers. It takes about thirty-five new missionaries each year to keep the ranks full, making no allowance for increasing our force. As many volunteers drop out by the way or are incapacitated by special reasons, such as health, it is evident that the fifty-one new recruits will fall short of supplying one year's vacancies. Our hope is to interest young pastors and others who are not volunteers, but who can be persuaded to go abroad in this era of supreme opportunity, while we continue to co-operate with the Student Volunteer secretaries in enlisting the students of our colleges and universities.

"THE RICHES OF THEIR LIBERALITY"

We were reminded of this expression of the Apostle Paul recently upon receiving a letter from the American Presbyterian Church of Montreal, which is supporting Mr. and Mrs. Fuller, of our Rhodesia Mission. Not content with this help, now that the Fullers are about to return to Africa, the church proposes to send out a trained nurse for the hospital at Mt. Silinda, paying her salary and traveling expenses, as well as outfit allowance. Still further, they make a contribution of $1,000 for needed industrial machinery and implements, these extra gifts totaling $2,000 in a year. Lest any one should suppose this covers the entire missionary activity of this remarkable church, we would call attention to the fact that Mr. Fuller is but one of eight missionaries they support abroad, while they stand behind double that number on the home field. If any one knows of a church which can beat this record we shall be glad to learn of it. There is an exuberant, overflowing element in their giving which is most delightful. They leap to the opportunity of taking hold of a large thing and do not wait for any one to suggest what they might do. It is an instance where "the abundance of their joy" matches "the riches of their liberality."

FOREIGN DEPARTMENT

FIELD NOTES

The Loyalty of Superstition

(Central Turkey Field)

A straight glimpse at the Moslem problem was had in Marash, February 28, when almost the entire Moslem population of the city (nearly 30,000) came out to welcome a messenger from the sultan, bearing as a gift to a local mosque a hair from the beard of the prophet Mohammed. Mr. Goodsell's comment on the event is: "One's heart sinks and then rises again. Such ignorance, such need, such fine tenacity, such possibilities! O that God would hasten the day!"

Another Corner Stone at Madura

(Madura Field)

Lord Carmichael, governor of Madras Presidency, during a visit to Madura on March 1 laid the corner stone of the new Science Hall of the American College, which marks the advance of that institution to a first-grade college. The exercises included an address by President Zumbro, the laying of the stone by His Excellency, and what the *South Indian Mail*, in recording the event, describes as "a long and magnanimous [*sic!*] prayer for the progress of science and knowledge of truth in India by the Rev. J. P. Jones."

Also at Davao

(Philippine Field)

In connection with the laying of the corner stone of the new church at Davao, some months ago, Gov. Henry Gilsheuser, the American chief official of the district, made an address, in which he spoke most cordially of the work of Protestant missions in the Islands and in particular of the American Board's work in his district, which he affirmed to be of the highest order. He emphasized its noteworthy service to the non-Christians or wild tribes, calling attention to the work of the hospital and of the schools planted throughout the district as re-enforcing the direct teaching of the gospel. He had personally inspected a number of the schools and found them to compare favorably with the government institutions. The names of Mr. Black and Dr. Sibley were well known among the wild people. With the erection of this chapel, the construction of a new hospital, and the planting of still more schools, the prosperity and increasing service of the mission were sure. He regarded the church as one of the strongest government supports.

Educational Leadership among the Zulus

(South Africa Field)

The American Board's school work serves not only the ends of its own mission but the wide interests of Christian education in Natal. Mr. Bunker reports that of the government educational grants to the twenty-six missionary societies in Natal, the American Board schools receive nearly one-fourth. The only fully equipped normal training school is the one founded by this Board. More than one-half the graduates of this year's class go as teachers to other European societies. Two societies, Swedish and Norwegian, both emphasizing largely the evangelistic type, are requesting the American Board's mission to take over the management of their schools, and other societies are privately expressing a desire for some such action.

The new and amazing demand for education on the part of the Zulu, together with the quickening of concern therefor on the part of the government,

THE STATION DAY SCHOOL AT UMZUMBE

adds importance to this feature of the Board's work. As supervisor of the primary school system, Mr. Bunker has in his care thirty-eight schools aided by the government, twelve others which he hopes will be aided by the end of the year, besides many small, unaided schools which he seeks to encourage and to develop until they shall qualify for government aid. The two government inspectors with whom as supervisor Mr. Bunker has to deal are both Christian men, friendly and sympathetic to all that pertains to the best interests of the schools. Native teachers are described as a fine body of men and women, with whom it is a pleasure to work. All in all, Mr. Bunker's outlook upon the work of the new year is cheery and expectant.

Missionaries Returning to Their Stations

(Foochow Field)

Despite the disturbances at Canton, it is apparent that order is being restored in the southern half of China. Mr. Peet reported from Foochow, February 7, that even before the publication of the abdication edicts, little more fighting was anticipated, and that while it did not seem that the work of reconstruction would be easy, yet China's progress in this matter also might be surprising. In Foochow the authorities had already issued passports to missionaries of other societies than the American Board, guaranteeing safety to foreigners as long as they remained in the cities or within a day's journey of them. With this understanding many missionaries had already returned to their various fields. As Shaowu was farther away it did not seem wise to return there at present; Dr. Bliss had the hope of returning soon after China's New Year (February 18), though probably without his family.

Advancing Doshisha

(Japan Field)

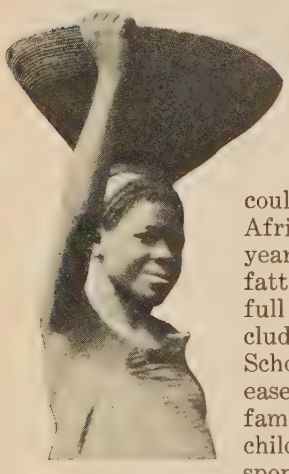
The new courses which mark the Doshisha's evolution into a university are to be opened next month (April). The formal exercises inaugurating the university are to be held in the early part of May. The minister of education, Mr. Haseba, has promised to be present on that occasion, his wife being a graduate of the girls' department, as is also the wife of Viscount Uchida, the new minister of foreign affairs, himself once a student in Doshisha. The University Development Committee, headed by Mr. Tokunami, stands back of 50,000 yen ($25,000) of the pledged endowment, and with the closing of the school year at

the end of March will pay its first annual installment. The University Committee also is arranging for the going of a student to Andover Seminary for a year on their fellowship; one member of the committee has also secured funds for sending another for study in America, if arrangements can be made for his release

Welcomed Back

(West Africa Field)

February 8 was a red-letter day at Chiyaka, West Africa, when Dr. Robert G. Moffatt and family arrived at that station, where Rev. and Mrs. Merlin Ennis have held the fort practically alone for nearly four years. It will be remembered that Dr. Moffatt and wife have served the West Africa Mission before, and that when they returned to America invalided it was feared they could not go back to Africa. During these years at home Dr. Moffatt has completed a full medical course, including a course in the School for Tropical Diseases in London. The family, including two children, has now responded to the call of the mission, and was most joyfully welcomed by the people at Chiyaka, as well as by Mr. and Mrs. Ennis.



A CHIYAKA MAID

Mrs. Ennis writes: "The newcomers had a royal welcome. The people were wild with excitement and we were far from calm. The women waved palm branches and shouted the peculiar African note of joy, and old men and young fired guns and clapped their hands and shouted. It was a great day for us. Dr. Moffatt is already deep in medical labors and will have an immense work. What a comfort that he can already speak Umbundu.

"The crowds that are coming to church lately are altogether beyond the capacity of our new house and overflow all the grounds surrounding it."

A Case of Misled Patriotism

(North China Field)

The crude and inflammable notions of patriotism current in China today are illustrated by the unfortunate case of a freshman in the North China Union College at Tungchow. This boy, named Tsai Te Chen, only eighteen years old, a native of Hupeh and one of the few students coming to the college from so far south, who on a pretext had secured permission to go to Peking and had overstayed his leave of absence, was discovered to have been a secret breeder of insurrection not only in the college but in the district. He had even secured a room outside of the college, where he held meetings with the soldiers of the imperial army, urging them to revolt, to kill their officers, and to attack Tungchow and Peking; moreover, he had furnished weapons to some of them. At the rendezvous he had planned to receive bombs, weapons, and money from Peking, and thence to lead the revolt of Tungchow troops. Upon information secured by a spy, the colonel of the troops seized the young man, together with several soldiers whom he had persuaded to desert, and, after a brief but convincing inquiry, had them all promptly beheaded. If the faculty had had earlier knowledge of what was going on they feel they might have been able to avert the tragedy; as it was they could not. So upset by the event was the college, in its routine and morale, that it seemed best to close it for a while and to escort the students to their homes, and this was done.

Reorganization Work in Shansi

(Shansi Field)

If plans announced in recent letters from Peking were carried out, the missionaries called down from Shansi for protection are again at their posts. Through the efforts of Messrs. Corbin and Pye on the ground, some lines of work have been maintained throughout the months of interruption, and work

READY FOR THE REOPENING

The building with the twin towers is the new Girls' School at Fenchow; before it stands the Ladies' House, also new. They cost together about $7,000. The unsightly buildings and yards in the foreground are owned by Chinese, whose court and approaching alley divide the mission compound, to its constant discomfort and disadvantage. $350 now would buy this court and relieve the mission greatly

of reorganization was under way when Dr. Watson and Mr. Fairfield made their hasty trip from Peking in January. At Taiku the hospital suffered most, though the outstation classes were broken up by the necessity of Mr. Corbin's staying at Taiku. The academy was about to be reopened, and as the Chinese have changed their calendar and the colleges have adopted the new reckoning, it appears that the graduating class of the academy will still be ready to enter the next freshman class at Tungchow. The girls' school may not open until next fall. At Fenchow the girls' school was not to reopen until the ladies should arrive from Peking, but Mr. Pye was planning at once to start two station classes. Being a little off the main traveled roads, Fenchow has been less disturbed than Taiku.

Famine Relief at Paotingfu

(North China Field)

In view of the increasing distress in the famine district south of Paotingfu, a distribution of such relief funds as were on hand was undertaken before the Chinese new year (February 18). Political conditions made the task somewhat risky; those engaged at it were sometimes accused of "recruiting for the revolutionaries." By communicating with the authorities and inviting their observance of the work, serious complications were avoided. All possible care was exercised in investigation and in distributing the funds. In view of the political excitement and preoccupation of the officials the missionaries were compelled to fall back upon the simple method of distributing the money directly to the people.

Taking a market town south of Paotingfu as a center, the committee of twelve worked out in companies through all the distressed region. Funds on hand allowed in general five and one-half cents in gold to each person. Notwithstanding the sum was so small the relief was very great; Mr. McCann says there was much less dissatisfaction than he had dared to hope. The distribution brought out the same traits of human nature as would be observed in any land. In some villages the Christians put forward for help those who were not of their number; in others Christians lacked the spirit of self-sacrifice and sought to keep the money entirely for themselves. Mr. McCann's itemized report shows $1,202.46 was distributed in forty villages among 10,319 people. Further aid was needed,

especially in providing seed for new crops in the land that had been flooded; suffering was still great; in some instances women and children were being sold for food.

This report was sent before the era of mutiny, riot, and looting, which involved Paotingfu in partial destruction. Mr. McCann's reference to the political situation dealt only with the plans on the part of the city for a celebration of the establishment of peace and republican government and on the part of the mission for opening schools and station classes and a new bookstore for the timely sale of Christian literature.

Making Teachers at Sivas

(Western Turkey Field)

The picture which Mr. Partridge sends from Sivas shows one aspect of change that has come to Turkey with constitutional government. Opposite the American Mission Normal School now stands the Turkish Normal School, seeking to prepare its 100 pupils for the task of teaching the children in the village schools. The Turk is now undertaking to provide education for his children; that inevitably means an opening of eyes, a growing love of liberty, and a breaking down of barriers.

Armenians also are alert in this new campaign for education, as was witnessed also in Sivas by a recent teachers' convention there. Professor Minassian, for several years editor of an Armenian scientific paper published in Boston and called the *Louyce*, after post-graduate studies in the sciences and education at Yale and Harvard, returned a few years ago to his native land and is now superintendent of schools conducted in Erzroom region by the United Educational Society, an organization among Armenians for aiding village schools. His presence in Sivas for a few days made it possible to hold this convention for Armenian-speaking teachers.

Meetings were held under the auspices of the American Normal School, of which Mr. Partridge is the principal, but with the co-operation of the Gregorian school committee, who made possible the attendance of practically all their teachers. Admission to the sessions was restricted to those actually engaged in school work and included about 200 persons. Each address was followed by a most practical question box. At the last session parents as well as teachers were admitted — all who were interested in educational work, and about 600 people gathered in the largest hall in the city for an address by Professor Minassian on the subject of "The Fundamental Conditions for the Reform of Our Schools." Recognizing the weak points in the Armenian character, the address was yet very hopeful for the future and mapped out the lines along which the schools should develop.

One of the benefits of this convention was the drawing nearer together of both Christian and Gregorian teachers of the Armenian children in Sivas. The subject of a general teachers' association was discussed and the need of a summer school for teachers, which latter is likely soon to be begun.

THE NORMAL SCHOOLS OF SIVAS

The nearest building on the left is the American Board's School across the street is the loftier Turkish School

LETTERS FROM THE MISSIONS

NORTH CHINA MISSION

A CHANGED CHINA

From a letter of Miss Luella Miner, president of North China Union Woman's College at Peking, which is written in journal form, are taken these interesting details of the revolution at the

MISS MINER IN HER OFFICE

capital, with regret that space limits forbid an even longer quotation: —

"*February 10.* Today Mrs. Ament and I called on the wife of the mayor of the city, Wu Ta Jan, who is also second in authority in the Board of the Interior and is responsible for the order of a country containing over 2,000 square *li* (600 miles). Those who have nothing good to say for the Manchu should know Wu Ta Jan, who is giving himself and every cent he can scrape together to keep peace in this city. I have seen him two or three times before in connection with our Relief Society, and had expected only to see his wife today; but he came in too, and we had a most interesting conversation. He has had so little time to sleep that his eyes are swollen almost shut, and his little wife is a shadow. Few officials are left in his department to help him, and this bankrupt government cannot furnish him with funds sufficient to keep things running. He told with deep feeling of his audience a week ago Monday, when the empress dowager entreated him and the two highest generals who went with him to protect the lives of the multitudes in the city. It was indeed a pathetic scene: the young empress dowager, worn and thin, weeping with these strong men, some of whom could not restrain their tears, and the little emperor looking on in wonder and fear. It is a hard heart which is not moved to pity these days when thinking of the frail woman and the little child near us in the great palaces, while most of the imperial family have deserted them to look out for themselves.

The New Government

"*February 13.* The edict [of abdication] came out yesterday afternoon and is in today's papers, some of which are printed in red, with the words, 'Long live the republic.' Everything has gone on as usual in this great capital, where such history has been making as the world never knew before. There is joy in many hearts, but no shouting; there is weeping in many homes, but the sound is not heard. There are no flags to be seen except those of foreign nations, and no bunting. Twenty-five thousand soldiers of the imperial army are in the city and suburbs, beside the numerous imperial guards and police, all of whom were ready to fight the revolutionists a few weeks ago and who now might very easily fall to fighting among themselves; yet we are in perfect peace, and we owe it, through God, to that master of men, Yuan Shih Kai. The way the situation has been handled from beginning to end seems nothing short of a miracle. Wu Ting Fang deserves to go down in his-

tory too, as well as General Li and Sun Yat Sen, all of whom are proving that they are working for country and not for self, and with masterly methods.

The New Flag

"*February 18.* This is Chinese New Year for some people, probably the last of the old régime. Indeed, one must speak of that régime as past history, for was not the republic recognized in the capital of this old empire six days ago, on Lincoln's Birthday? When I look out of my window toward the front gate of our compound I am obliged to rub my eyes to convince myself that I am not dreaming; for from the flagstaff where the Stars and Stripes have been floating since last October, showing that we looked for protection to the great republic across the sea, now floats the five-colored flag of the Chinese republic. Yesterday it was seen by Mrs. Ament floating over the military barracks at Tungchow and over some of the government buildings of Peking. And I who for weeks have been watching to see that no description of the flag could get into the school, to inspire some of our young revolutionists there with more active sentiments, am now myself buying flag postals by the wholesale to give them.

"That was indeed a powerful document on which the imperial seal of this four-thousand-year-old empire was used for the last time, though it went out in the name of a frail woman and a little child. I am glad that sympathy for them has for a few days kept the new flag from floating in Peking and that it is repressing New Year's calls and the sound of firecrackers, so that we are having as quiet holidays as we were during the imperial mourning four years ago. Yet gradually hope and joy are bubbling to the surface. One sees it on the faces of the people on the streets, and Christian leaders, like our Pastor Li, are becoming radiant.

"For at last we have religious liberty, and if Christianity does not play a great part in the new development of this great nation, it will be because we have lost our God-given opportunity. It makes me dizzy to think of all we might do, all I want to do, just during these coming months. I cannot pack away the artistic old yellow dragon flag without a sigh; yet if China can make the passing of the dragon mean the passing of her superstition and corruption and blend her five nations into a great, harmonious Oriental republic, we shall love the new flag. The red stands for the Han, or pure Chinese people; the yellow for the Manchu; the blue, Mongolian; the white, Tibetan; and the black, Mohammedan.

New Plans

"*February 19.* We have had two days without papers, and it is trying indeed, but we can bear it better than when affairs were so critical. I simply cannot believe that we are at the end of this great struggle after only four months. If so, China is truly a nation born in a day — one of God's days, which are as a thousand years. Pastor Li gave us such a good sermon yesterday; he always does, but lately they have been especially suited to the times. This week I want to call as far as possible on the friends associated with me in the Red Cross refuge work, and try to get more of the ladies connected with that work to join my Sunday school class. I believe there will be more willingness now on the part of the better classes to study Christianity, and I do want something permanent and more tangible than mere good will to come out of this close association in benevolent work.

"The little day school which I started at our new work center outside one of the city gates has embarrassed me by growing until I am financially involved, for we have no appropriation for it. We closed at the New Year with twenty-four girls in school, and several more are coming in when school opens again, so we shall need another teacher. Miss Vanderslice hopes also to start a kindergarten, and we will have a class for women. Miss Vanderslice, the schoolgirls, and I still have about a hundred

children, girls, and women every Sunday, while at the same time Mr. Martin and his helpers have a large company of boys and the street chapel is filled with men. A number there have united with the church.

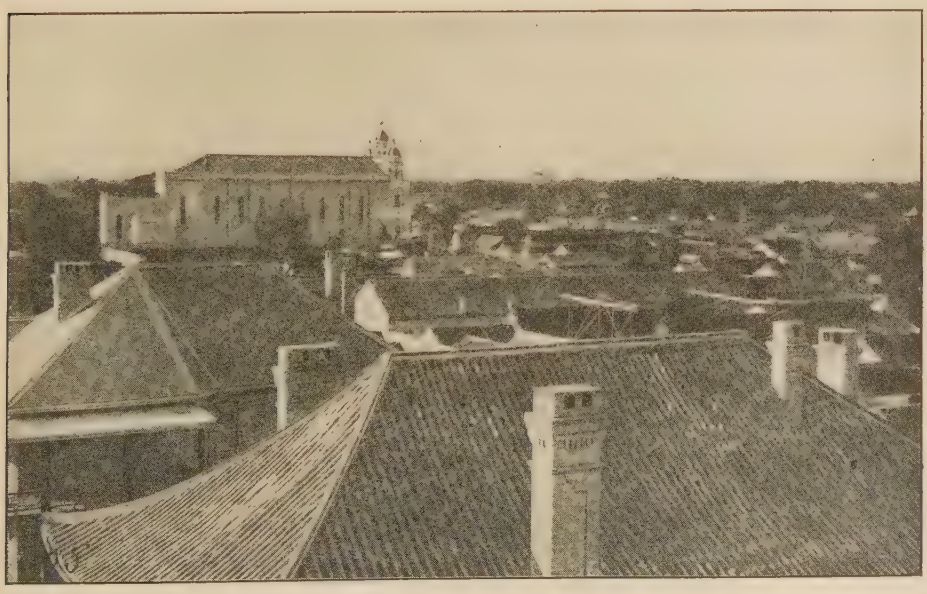
"Dr. Watson and Mr. Fairfield have returned from their trip to Taiku and Fenchow, and report all quiet there."

Opened Gates

"*February 28.* The schoolgirls are all back tonight and school begins tomorrow. Tang Shao Yi, who went to Shanghai to treat with the 'People's Party' as the representative of the northern government, arrived in Peking day before yesterday, and today the regular delegation from Nanking arrived by special train. A great crowd met them at the station, and many foreigners gathered on the wall to see this unique event. The central section of the 'Ch'ien Men' (Front Gate), looking toward the palaces, which is opened only for the emperor, was thrown open and the road was strewn with yellow earth. The Peking government wish to show that the representatives of 'The People' are to be treated royally. After they passed through the gate was closed again, but after a few minutes it was thrown open to pedestrians, and they flocked through, stopping to read the proclamation posted on the walls, saying that it is 'eternally' to be kept open. Two gates between the northern and southern cities which have always been closed at dark are also kept open all night.

Fire and Loot

"*March 2.* The expected has unexpectedly happened. Many times we had rubbed our eyes to see if we were not dreaming, and said, 'It seems too good to be true.' Peking is having her share of fires and looting, but it has absolutely no political significance. As far as we yet know it is simply a case of ten thousand soldiers, disappointed in their hopes of war and loot, taking the loot anyway, though the immediate cause, as rumored, is that their pay has been reduced about a third since there is now a state of peace instead of war; and it is said that they were also angry at President Yuan because of the order to cut off queues. We knew nothing of



IN THE TRACK OF PILLAGE

View from the tower of the Woman's College, Peking; the large building is the Roman Catholic Church

the trouble until we heard rifle firing close by at half-past seven. Soon after the firing commenced we saw a fire starting up about a quarter of a mile away on the great street southwest of us, near where the bomb was thrown at Yuan Shih Kai; and north, east, and west of us one after another was started, until it seemed as if we were in the center of the fire area. From our school tower one could count about thirty fires burning at one time, nearly all shops on the great streets.

"Our ninety schoolgirls behaved beautifully. We insisted on their going to their rooms about three or four o'clock in the morning, and I then took my turn to lie down and rest. Just when these fires near us on the south were worst the south wind changed to a north wind, and as wide streets separated us from all the fires nearest us we were in no immediate danger. It reminded me of the time during the siege when we were so miraculously saved by a change of wind. Desultory firing, with occasional fusilades, kept up all night. All the shops on our street, including those on our compound, were looted by three different sets during the night. We could hear for a long time the voices of the looters and the smashing of glass windows, and you can imagine how relieved we were when they passed on without troubling us. Evidently they had orders to set no fires where they would endanger foreign property. When the trouble on the street first began one of them said in passing, 'You will have no trouble in here.' Later, in looting the bookstore next to our street chapel, one soldier came to the gate from our boys' school into the main compound, which Pastor Li was trying to close. He pointed his gun at him when he resisted his coming in, but as soon as the pastor said, 'I have nothing to do with the shops; this is a "Jesus church" in here,' the soldier went peacefully away. At our North Church, where there were no foreigners, they knocked three times on the gates, but each time went quietly away when told it was a church.

"Some of our most interesting night experiences were connected with taking in our neighbors. Soon after the trouble began, when our street was full of soldiers, Mr. Strong, of the Bible Society, appeared on a ladder on the other side of our wall, and scared some of our girls by loud calls for a ladder. We got Mrs. Strong over and the ladder was left there. Later Mr. Strong appeared again with people whom I supposed were servants with baggage, but when I got to the wall I found that the two who had just descended the ladder were H. E. Hu Wei-te, head of the foreign office, and his wife. We shook hands as politely as if we had met in Mrs. Calhoun's drawing-room (none of the books of etiquette supplying any special form for greeting a high official who comes at midnight over the wall into your Female Seminary), and I led them through the side gate into our ladies' house, where they spent the night and took breakfast.

Anxious Days

"*March 3.* I cannot keep up with all these interesting events. Friday morning peace reigned again, some of the mutinous soldiers having retired to their camps to rest, some having commandeered a train and gone to Paotingfu with their loot. The policemen who had fled in the night (there was nothing else to do) came back to their posts. I went up to Miss Chi's Red Cross refuge, beyond the 'Four Arches' north of us, and the smoldering ruins of shops and smashed doors and windows of those which had not been burned made a sorry sight. But as soon as one left the great street there were no signs of devastation. Every one said that it would be the turn of the West City that night, and soon after dark we began to see flames bursting up from different places. Again there was little or no loss of life. That night we had five American soldiers here, and some Young Men's Christian Association men helped guard. We ladies took turns in the school premises, but I slept until after three in the morning, as I had not

IN THE SHOPPING DISTRICT, PEKING

Such shops as these were the prey of the looters

time to sleep during the day. At half-past eight in the morning I started out for a tour of as many Red Cross refuges as possible, for though looting was going on in some parts of the city, other parts were quiet. Three different gentlemen were with me for different parts of the trip. We went in jinrikishas, and were not disturbed in the least. There is not a shadow of anti-foreign feeling, either on the part of the residents or the looting soldiers, who are mostly from other provinces. I thought we were caught in a skirmish in the Southern City outside the 'Ch'ien Men,' but a band of looters, who looked to me like Imperial Guards, retreated in disorder before General Chian's men, without any shots being fired.

"At half-past twelve from a refuge four miles away I telephoned home to find how things were going on, and decided that I must return, as no American soldiers were promised to guard our mission that night, and it seemed best to send our girls to the Methodist Mission. Looting continued about a mile north of our mission. Soon after I got back a young man came from the legation, saying that all of us, even the men, would probably be ordered into the Methodist Mission that night. The girls were rather expecting it, so did not act at all dismayed when I told them to be ready, with their bedding, in four hours. Major Russell, of the legation guard, kindly let us have the army van to haul their bedding and necessary clothing. Six girls who were not able to walk rode in jinrikishas, which we had with great difficulty engaged, and several of us ladies, with Mr. Fairfield and two American marines, 'processed' with ninety others behind the army van, which kept halting to let us catch up. We were an interesting procession to spectators, but nothing disagreeable occurred.

"Earlier in the afternoon I had attended an important conference at the American legation. We missionaries could not take the same gloomy view of the situation that Mr. Calhoun and the military men did, but the letter read by Mr. Calhoun from Tang Shao Yi was rather disconcerting. I was the only lady there. The missionaries favored the men staying to protect mis-

sion property and help the church, and I put in an earnest request that Mrs. Ament, Miss Reed and I, who are none of us young and who have no one depending upon us, be allowed to stay. They said neither yes nor no. It was so like June 20, 1900, when we had been ordered to desert our Christians and go to Tientsin; and yet so different, for now every one is friendly to us, looking to us for protection. God answered prayer just as he did then; at half-past seven Dr. Tenney, of the legation, telephoned to me that at a conference of the diplomatic corps it had been decided to send to Tientsin for more troops, that a small detachment would be sent to us that night, and that they had to guard the missions through the crisis. He didn't say all that, but I knew it probably meant that, and we were all too happy to sleep hard that night."

SOUTH CHINA MISSION

CHINA ATTRACTIVE, EVEN NOW

Miss S. Josephine Davis, new recruit of this mission at Canton, writes, January 24, of her happiness in her situation and outlook: —

"My heart goes out in gratitude for a mission board, a church, and a people that believe in having their missionaries as well provided for as they are themselves. It surely means more and better service. I fear we could not stand the strain if we were with the Chinese all the time and lived as they do. Our home life here and pleasant associations with other missionaries and English-speaking people, and the union church service of all the adjoining missions every Sunday evening, help to keep our hearts and minds in tune.

"The work impresses me as a slow process, but of untold value. Preaching seems to go over or through the heads of the Chinese as well as of Americans without making much impression. We must teach them over and over, and live out the teaching in our lives to make them understand. The Chinese are not stupid, but it takes time to grasp and practice great truths. The struggle for freedom and a better civilization may hinder the work for a time, but it is sure to mean more light and greater opportunities. If the people in America who have money could see this wonderful privilege of helping to bless a nation of genuine people, hungering and thirsting for life, they might have boundless joy for themselves and be a blessing forever. I know many have given and are giving freely, or we could not be here today, but I long for those who have not, that they too may share in the blessings."

MICRONESIA MISSION

BRIGHTER SKIES

A mail from Micronesia is something to remark even at the Board Rooms, so infrequent and so slow are tidings from this far-off field. A letter from Rev. I. M. Channon, of Ocean Island, dated December 20, 1911 (before Christmas!) was received March 7, bringing welcome news of the safe return of the Channons to their station after a two months' vacation trip, in which they visited their former field at Kusaie and renewed their acquaintance with the natives whom they had there trained: —

At Nauru

"On our way back to Ocean Island we were detained a month at Nauru, waiting an opportunity to transfer to Ocean Island; such is the inconvenience of reaching Kusaie. But this delay was not loss, as we spent the four weeks with Mr. Delaporte's people, preaching to them and encouraging them in Mr. Delaporte's absence in Germany. We found Mr. Delaporte's work in very good condition indeed, but hope, of course, that he will soon be able to return to it.

At Ocean Island

"We were glad to get back to Ocean Island again and to find that everything had prospered in our absence.

MISSION HOUSE AT NAURU

Mr. Grenfell, whom we had left in charge, had done splendidly, and during the three months had got quite a command of the native language. School work and printing were also maintained. Indeed, I would like to say right here that Mr. Grenfell is making good in every way, and proving all that I had hoped he would be. Two weeks ago, as he was very eager to have an experience out in the Group, and as he was now able to converse freely in the native language, I let him go to Nonouti, where he is at present, and where he will remain perhaps two months, until a favorable opportunity occurs for his return. The British resident commissioner very kindly gave him passage on the government steamer.

"Two weeks ago also Mr. Woodward arrived from Sydney, and these have been two weeks of continual rejoicing for us all. Our hearts are full to overflowing; the long, weary wait has come happily to a close. With Mr. Grenfell at work out in the islands and Mr. Woodward here eager for the fray and planning to move on to Apaiang at the earliest possible date, it does seem that God has heard and answered our prayers. All our schoolboys are much heartened and encouraged, and we are anxious to get out into the islands and carry the good cheer to the teachers who have stood so long alone.

"We are busy at present getting out plans and details for Mr. Woodward's house at Apaiang. I hope to get away with Mr. Woodward for a short trip to Apaiang, Tarawa, and Marakei to hearten the teachers, select the site for Mr. Woodward's house, and let him have a glimpse at the work. He is busy at the language already and making good progress.

"We are very sorry to know that Miss Olin passed away last September; this you have learned long ago. She was a most valuable and efficient worker, and greatly beloved by all who knew her. If she could have been spared from Kusaie six months earlier her life might have been saved. This is one of the sad results of the 'fewness of the laborers.' One never feels as though he could be spared from the work."

MEXICO MISSION

THEIR CHIEF DREAD

A letter from Mrs. John Howland, of Guadalajara, dated March 5, shows that the danger most feared there in this time of fresh insurrection is just that which Dr. Eaton affirms to be most apprehended at Chihuahua. North and south, they are agreed that Mexico must be left to establish order in her own domain: —

"Here we are still quiet, but the Americans are leaving daily and are very much alarmed. All ladies are going except those whose husbands have large business interests and cannot go without great financial loss. The Baptist missionary and family have gone, but all other workers are here. We do not think there is any cause to fear for personal safety *unless the American forces cross the border.* We are well treated by all Mexicans at present, but the great thing to be dreaded is intervention, or what will *look like intervention* to the mass of the people.

"It has been said in print again and again, and the saying is common among the people, that if the troops cross the border there will be a massacre of Americans; all forces will drop every other question and combine against the Americans. The sentiment of all the best Mexicans would be against such an act, and many would doubtless sacrifice their lives to prevent it; but the lower classes, inflamed by passion and liquor, would not care what they did or reflect upon the consequences. The calmness with which the papers say that the troops will cross the border if this or that happens is quite startling to us here.

"Men are killed in gambling holes on the border, or while watching battles as sightseers, or because of private feuds; and at once vengeance is demanded of the United States by those who do not consider the consequences to thousands in the interior. We have been exceedingly thankful that our President Taft is so wise and calm in his judgment; but we have cause to fear that pressure will be brought to bear upon the government by the hot-headed element, who like nothing better than fighting and who would rejoice in a chance to lead an army into Mexico to 'protect' our 'interests.'

"The Mexicans must be given a chance to settle their own difficulties. It will take a long time, and no one denies the seriousness of the present situation, but foreign intervention would delay the real solution of the problem for many years.

"We are all well, and thus far the work is absolutely uninterrupted in this section."

THE WIDE FIELD

TURKEY

"THE AWAKENING OF ISLAM"

It has been commonly said that a strong motive for Italy's aggressive war in Tripoli was the desire to stir the patriotism of her people and cause them to forget their differences at home. It is not to be overlooked that a similar effect of the war is transpiring for her enemy. If the Turkish empire is not being altogether solidified by the conflict, and something is being gained even in that direction, it is clear that Islam is being roused and united by what it hails as a religious war. The *Orient* copies from the *Stamboul* an article, bearing the title quoted above, so pertinent and startling that we reproduce it here: —

"This resistance of the Turks in Tripoli has surprised only those who did not know the Mohammedan world. For a long time in Southern Algeria and Tunis, and for some time in Morocco, there have been visible the signs of an active propaganda to rouse the Moslem world from its torpor. This Pan-Islamic move-

ment took its rise in Egypt and was rapidly developed, thanks to the activity of Al Afghani. This agitator from Kabul traveled through and taught in British India, Persia, Arabia, Egypt, and all North Africa before coming to Constantinople to die. On all sides, thanks to this active propaganda, the renaissance of Islam has been noticeable for several years. An extensive press, Arabic journals and reviews of whose very existence Europe has had no suspicion, have been ready to carry these teachings to every corner of the Moslem world.

"Thanks to their active and useful propaganda, a veritable educational fever has struck the Moslems. In all the towns of Syria, for example, for some time one sees on the walls this maxim, as a motto for the whole Moslem world: 'Learn, young man! Ignorance is a disgrace.' And on all sides not schools alone, but universities are being founded in India, Syria, Egypt. The ancient Azhar University in Cairo is being modernized; a new one is being started at Benares; Moslem educational conferences are being founded at Bombay and Calcutta; a great Mohammedan university is being formed at Aligarh; a Moslem school for Arabic has been founded in Sumatra; Arabic newspapers have been started in Java. And the effects of all this are already felt; the last statistics of the Mecca pilgrimage are characteristic — from Egypt alone the number of pilgrims has risen from the usual 7,500 to 17,500, and the foreign pilgrims passing through Egypt were 16,000. But the movement is no longer simply religious. The sudden action of Italy in Tripoli has performed the miracle of a moral union of the Moslem world and of uniting all hearts from end to end of the Ottoman Empire to beat as one. The active religious propaganda of these last years prepared for the awakening of Islam; the entry of the Russian army into Persia and especially the Italian aggression in Tripoli have cemented the Islamic union.

"And the movement grows. A *fetva* (manifesto), long kept secret, has been carried by the *ulemas* from end to end of the Moslem world. This appeal is being heeded. While waiting for the warriors who will come and at last force the blockade of the Italian fleets, all the Moslems are sending in their gold. Every day the Ottoman government and the ministry of war receive at the capital large subscriptions, coming from all parts of Turkey, Egypt, India, and even China."

HERE AND THERE

Believing that very few even among those most interested in foreign missions have any real conception of the growth of Christianity in India, the *Christian World* quotes the *Times'* analysis of the new figures of the last Indian census. They indicate that there are 3,574,000 native Christians in India — apart from Eurasian Christians. The Roman Catholics still have first place, with 1,394,000 adherents, but the advance of Roman Catholicism in the decade is surprisingly small compared with Protestant progress. In the ten years the Protestant Christians have increased by nearly half a million, compared with the 272,000 increase among Catholics. The Baptists have grown in numbers from 217,000 to 331,000, and are now only a few hundreds behind the Anglicans, who take first place with 332,000 — an increase of 26,000 in the period. Congregationalists have made very marked numerical progress, especially in Southern India, and they now have 134,000 — an increase of 97,000 in ten years. The Presbyterians have added 120,000, and the Methodists 96,000. The total Christian population of India is now nearly four millions, or about one in every eighty of the 315,000,000 living in the great Dependency.

Woman's Work reports that in twenty years the leper population of India has decreased from 131,000 to 97,000; yet India still has the largest leper population of any country in the world. And it is only in the Christian hospitals and asylums of India that the wretched leper finds physical help and spiritual healing.

The twenty-seventh anniversary of General Gordon's death was appropriately celebrated by the consecration by the Bishop of London of the new cathedral at Khartoum. The exercises were most impressive; among those present were not only promi-

nent ecclesiasts of the English Church, but high officials of the Greek and Coptic Churches and even *the heads of the Moslem community*, the Grand Kardi and the Grand Mufti. Gordon's statue stands close to the cathedral.

Several important pieces of reclamation work have been undertaken by the China Famine Relief Committee. In North Kiangsu 50,000 starving people have been given work in digging ditches, which will drain their land and thus help prevent the recurrence of famine in localities where for many years the distress has been greatest. Near Wuhu, where the Yangtse had in places spread over the country to a width of forty miles, dykes are being rebuilt, to prevent such floods next year. About 20,000 men were at work by March 1, practically all of whom, with their families, would probably have starved if it had not been for this help.

Japan has lost two prominent figures in her religious world. Bishop Honda, of the Methodist Church of Japan, died at Nagasaki, March 26, in the sixty-fourth year of his age, the first Asiatic bishop of any evangelical church in modern time. Before his election to the bishopric, upon the union of the Methodist churches of Japan a few years ago, he was a leader in both educational and evangelistic lines, and at the time of his death was president of the Christian College at Tokyo.

On February 16 died Archbishop Nicolai, highest prelate of the Greek Church in Japan, who by his ascetic life, his absolute fearlessness and untiring devotion to the interests of his church, which has always been rather distrusted in Japan, gradually won the reverence, affection, and confidence of multitudes of the Japanese. His funeral service at the cathedral was an impressive demonstration of the esteem in which he was held by imperial officials and foreign diplomats as well as by the common people.

Excitement has been stirred both in Korea and Japan by the story of an extensive conspiracy in Northern Korea against the life of Count Terauchi, the governor-general. Many Korean Christians and at least one missionary were arrested as being concerned in this plot. Of those against whom there was held to be sufficient evidence for prosecution, all but three were native Christians and all but six were connected with the Presbyterian Church. Missionaries claim that it is a case of religious persecution following a quiet but persistent oppression of Christianity. Count Terauchi emphatically denies this charge of persecution, and according to the London *Times* correspondent seems to have convinced the deputation of missionaries who waited upon him in Seoul as to the just purposes of the government. Bishop Harris of the American Methodist Church is quoted as having pronounced his belief in the intention of the authorities to pursue a fair course. The situation at best is painful and disturbing to the progress of Christian work in Korea.

THE PORTFOLIO

After Two Years

If you were to ask me what my impressions of missions are after two years here, I would say first, that missions appeal to me as something bigger than I had dreamed they were. A glance through the Chinese Year-Book of missions shows this to be the case. I am impressed with the worth-while-ness of it all, too. The products of our schools and the stories one hears about the joy the new light has brought repay every effort.

I am also convinced more and more that it is a man's task to which we are called. We have never tackled it as it should be done. It is a joy to see the men at home awaking to this fact.

Missions have increased my appreciation of the value of Christianity. When I came I had a friend who had lost his faith and who said that in China I would think differently about the picture I had painted of the value of missions for other lands. But I am glad to say that today, instead of retracting any of my views held then, I believe them more strongly than ever. To me it has been made increasingly clear that Jesus Christ is the saving factor in the life of the world. In so short a time I could not possibly have attained to such a deep

conviction at home. It has come about by having had to live in a civilization where he is practically unknown. Christianity gains by contrast. How I wish that every minister might have a couple of years of life abroad before entering upon an active pastorate at home! The home church would be the gainer. We never can know the worth of Christianity unless we see a civilization where it is lacking.

These and many others are the impressions picked up as I have gone along these two years. I count them as among the most valuable, in the schooling which life has given me thus far.

From a personal letter of Rev. A. B. DeHaan, of Pangchwang, North China.

An International Crime

Now the crime, call it international crime if you will, of the overthrow of the Persian people in their noble effort to better themselves, to establish an approximation to a constitutional form of government, is twofold. It would be bad enough had they, alongside their sincere efforts to improve and regenerate themselves, been so unfortunate as to have inherent weaknesses, inherent disorders, and anarchy to such a point that the peace of the world demanded that because of those internal circumstances some strong outside Power should step in and take charge. I say it would have been bad enough, because I think that an effort toward reform, however coupled with defects on the part of the person seeking to reform himself, is a thing which should receive sympathy from the stronger entities and stronger persons around him. But in Persia the tale is different.

The doom of Persia as a free state was never written within her own borders. It was never consummated because of anything which the Persian people had done, were doing, or could possibly in the future have brought about. It was written on the complicated charts of European diplomacy, in which the fate of the weaker Power, the conditions of life or of happiness or of liberty of twelve millions of a so-considered inferior race are of but little moment. The elements and forces which are at work and have been at work for the past few centuries in Europe, grinding out what they presumed to be their own salvation, happened to get the little Persian nation between their cogs, and the result is today, whatever delay there may be in the nominal proclamation of the fact, that we have one less sovereign nation in the world than we had six months ago. And the people who have contributed something of culture, who have contributed something of civilization, something of humanities, something of history and of poetry and of art to the rest of the people of the world have been snuffed out, and will lead their future lives as more or less subjects of the satrapic government of their powerful neighbor on the north.

From address of W. Morgan Shuster, Esq., before the Boston City Club on Wednesday evening, March 6, 1912.

THE BOOKSHELF

God's Fellow-Workers: And the House that Is to be Built for Jehovah. By C. B. Keenleyside, B.A., B.D. Missionary Society of the Methodist Church of Canada, Toronto. Pp. 312. 6 shillings.

This is a volume in Morgan and Scott's Missionary Series, and is published for the Young People's Forward Movement Department of the Canadian Methodist Church. The fanciful title and the endeavor to discover a type detracts from the value of the work. Much useful material from a great variety of sources is collected upon the resources, the cost, and the progress of missions in the world from the days of Christ until the present time. The practical application of the facts given comes out at the close, under the question, "How much owest thou?"

J. L. B.

Turkey and Its People. By Sir Edwin Pears. London: Methuen & Co., Ltd. Second edition. Pp. 409. Price, 12/6 net.

The author of this, one of the latest volumes on Turkey, had long experience in the Turkish empire, and writes from an inside knowledge, especially of the situation as it exists in the western part of Asiatic Turkey and throughout Macedonia. The sixteen chapters treat with considerable fullness such topics as The Sultans of Turkey, Succession to the Throne, The Different Races — Turks, Greeks, Vlachs, Pomaks, Jews, Dunmays, Albanians, Armenians — and then The Mohammedan Sects.

Special attention is paid to the Turk: his domestic life and habits; the position of Turkish women; their ignorance and superstition; thus the book is of peculiar value to those who are interested in Mohammedanism. One chapter is devoted to the development of Islam; another dwells upon the capitulations and relations to foreign communities; a comprehensive closing chapter is on "Signs of Improvement in Turkey." This last chapter discusses the internal development of Turkey during the greater part of the last century, down to and including the first decade of the present century.

The author is unsparing of the Turk, and sets forth in vivid terms the way in which the ruling government of Turkey under Abdul Hamid and his predecessors has cruelly treated its Christian subjects. Early in the book he makes this significant statement: "All the distinction that the Turks have ever gained has been in war." The author, in another place, expresses doubt whether "at any time since Mahomet captured Constantinople there has ever passed a quarter of a century without a big massacre." In a discussion of the Eastern Christian Churches Sir Edwin declares that they "had generally become almost useless as institutions for religion or for moral teaching," and adds that "the American missionaries have infused into the ancient Armenian Church a spirit of piety as understood by the churches of the West, which was almost unknown."

In referring to the religious attitude of the ordinary Turk, the statement is made that "indifference is probably the best word to apply to the attitude of mind of educated Turks in regard to the observances of religion." Concerning the changes that are coming over Islam, the author states that within thirty years, "after much struggle, it has come to be recognized that the statements in the Koran may be discussed. It is no longer a conclusive reply to an objector that the Koran says so and so." He refers to these views as "the modern views of Islam, which must make their way against a dense mass of bigotry, superstition, and unreasoning attachment to old beliefs"; he thinks that the power of the leaven is already beginning to work in the strongholds of Mohammedanism.

With reference to the work of missionaries in Turkey, the author speaks with unstinted praise. A few quotations will be ample to express his attitude: "The influence of the foreign schools established in Turkey has been great and purely for good. Such progress as has been made by the people of Turkey has been largely by their aid." Again: "There has been no British ambassador in Turkey for a century, whether Protestant or Roman Catholic, who has not shown high appreciation of the American educational missions in the country and who has not rendered aid to them whenever he could." And again: "If I have dwelt long on the educational work done by Americans in Turkey, it is because I regard such work as a living, regenerative force. It is hardly possible to speak too enthusiastically of its value. A body of educated men and women are scattered throughout the empire, who are everywhere centers of light. The houses of the missionaries are models of simple home comfort and home life. Their occupants by their life and conduct set an example of what a Christian family should be." . . .

"British and American travelers, of all churches and of none, have borne willing testimony to the civilizing influ-

ence of the missionaries themselves and to that of their pupils. In a journey made a few years ago through the entire length of Roumelia, from the west to the Black Sea, I found in almost every town that the houses with the conveniences of European civilization, with decent sanitary appliances and the ordinary refinements which are to be found in English houses of the lower middle class, were those of ex-pupils of the American schools."

The volume has a most ample index, adding enormously to the value of the book for reference purposes. No single book on Turkey gathers up so much valuable information on the races in that empire, their religions and the general outlook, as does this of Sir Edwin Pears. J. L. B.

THE CHRONICLE

Departures

April 3. From San Francisco, Dr. and Mrs. Arthur H. Smith.

April 10. From San Francisco, Miss H. F. Parmelee, returning to Japan.

April 17. From San Francisco, Rev. and Mrs. John X. Miller, returning to the Madura Mission.

April 20. From New York, Mr. and Mrs. C. C. Fuller, returning to the Rhodesian Branch of the South Africa Mission; also Rev. and Mrs. Henry A. Stick, to join the Zulu Branch of South Africa Mission. (See page 209.)

April 25. From New York, Mrs. H. N. Barnum and Rev. and Mrs. Henry H. Riggs, returning to the Eastern Turkey Mission; also Mrs. F. D. Shepard, returning to the Central Turkey Mission, the latter accompanied by her daughter, Miss Florence Shepard.

April 26. From Boston, Mr. L. Gordon Cattell, to join the West Central Africa Mission. (See page 209.)

Arrival in this Country

March 29. At San Francisco, Miss Emily S. Hartwell, of the Foochow Mission.

Arrivals on the Field

February 8. At Chiyaka, West Central Africa, Dr. and Mrs. Robert G. Moffatt. (See page 230.)

February 26. At Madura, India, Rev. and Mrs. J. C. Perkins.

March 6. At Samokov, Bulgaria, Rev. and Mrs. R. H. Markham.

Deaths

March 27. At Winchester, Mass., Mrs. Abby T. Wilder. (See page 224.)

April 2. At Bombay, India, Rev. S. V. Karmarkar. (See page 207.)

April 6. At Atlanta, Ga., Rev. S. W. Howland, D.D., formerly missionary in Ceylon. Fuller notice next month.

March 9. At Tacoma, Wash., Mrs. Annette W. Atwood. (See page 223.)

Marriages

February 22. At Foochow, China, Rev. Leonard J. Christian and Miss Agnes J. Meebold.

April 18. At Ennenda, Switzerland, Rev. William C. Cooper, of the European Turkey Mission, and Miss Eugenia R. Frohlich.

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In his article in a recent issue of the *Natal Mercury*, "Onlocker" reports that the Union Government has made a grant of £250 to take the Zulu choir from Durban to Cape Town and back again for the triennial meeting of the General Missionary Conference of South Africa to be held next July. This Zulu choir, as will be remembered, was the sensation of the Diamond Jubilee at Durban last July. Rev. A. E. LeRoy, head of the American Board's educational work at Amanzimtoti, has charge of the choir, which is to consist of 250 voices and which during the nine days of the coming conference will be heard in a hundred hymns and songs of one kind or another. This action of the government is certainly a notable compliment.

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Dr. and Mrs. Arthur H. Smith, whose return to China is recorded above, were occupied up to the very moment of their leaving America. A farewell reception was given to them by the Congregationalists of the San Francisco Bay region at the First Church, Oakland, the night before they sailed, Dr. Smith speaking on "The Opportunities of the Churches over against the Orient." During days preceding Dr. Smith has been called upon for addresses in the

region about, at Leland Stanford University, the University of California, the Pacific Coast Conference, and at the Congregational Church in Berkeley. It is to be hoped he will have some time to rest on the voyage to Honolulu, for on arrival at that crossroads Dr. Scudder is planning to have him speak to all sorts of meetings, at the Central Union Church, before its Men's League, at a mass meeting of English-speaking Orientals, etc. A good voyage to Dr. Smith and his wife, and may he send some characteristic contributions to the *Missionary Herald* when he is once more in China!

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Mr. and Mrs. L. Curtis Guise, who spent the winter months in study at Oxford University, on their way to Madura and their work in the American College there, were so well treated by our English cousins that they feel the relationship will prove of great advantage to them in their new home on English soil. They planned to leave Oxford February 27, and expected to be in Madura March 25.

DONATIONS RECEIVED IN MARCH

NEW ENGLAND DISTRICT

Maine

Auburn, Mr. and Mrs. W. P. Breneman, for Pangchwang,	10 00	
Augusta, South Parish Cong. ch.	6 00	
Bangor, 1st Cong. ch., 75, Central Cong. ch., 75, Hammond-st. Cong. ch., 75, all toward support missionary,	225 00	
Lewiston, Pine-st. Cong. ch.	46 00	
Machiasport, Cong. ch.	10 00	
Portage, Cong. ch.	2 00	
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 375; Woodfords Cong. ch., 84.35,	459 35	
West Minot, Cong. ch.	6 00	
York Village, 1st Cong. ch.	9 20	773 55

New Hampshire

Bennington, Cong. ch.	7 50	
Berlin, Cong. ch.	8 12	
Candia, Cong. ch.	2 00	
Derry, 1st Cong. ch.	3 05	
Durham, Cong. ch.	15 00	
Exeter, 1st Cong. ch., 35; Phillips Cong. ch., 31.07,	66 07	
Hanover, ch. of Christ at Dartmouth College,	125 00	
Jaffrey, Friend,	3 00	
Merrimac, Cong. ch.	7 00	
Newport, Cong. ch.	75 00	
Pittsfield, Cong. ch.	22 40	
Stratham, Mrs. S. M. Pearson and Mrs. Abner Littlefield, In memory of Mrs. D. W. Morgan,	100 00	434 14
Legacies.— Keene, Katharine Fiske Leverett, In memory of Mrs. J. Louisa Wyman, by Katharine L. Tuttle, Ex'x,		500 00
		934 14

Vermont

Jeffersonville, 2d Cong. ch.	3 13	
Lunenburg, Cong. ch.	4 00	
Morrisville, North Cong. ch.	13 48	
Norwich, Cong. ch., Friend,	2 00	
Saxton's River, Cong. ch.	5 00	
Wallingford, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	50 00	
West Charleston, Cong. ch.	11 35	
Westmore, Cong. ch., toward support Dr. H. N. Kinnear,	3 00	
Weston, Cong. ch.	19 95	
Woodstock, Cong. ch.	93 98	205 89
Legacies.— Barnard, Frederick W. Newcombe, by Arthur G. Whitham, Ex'r,		258 69
		464 58

Massachusetts

Amherst, North Cong. ch.	5 50	
Ashland, Cong. ch.	2 00	
Attleboro Falls, Central Cong. ch.	52 00	
Belchertown, Cong. ch.	29 05	
Boston, Old South Cong. ch., 451.74; Park-st. Cong. ch., 50; Village Cong. ch. (Dorchester), 49.61; through American Baptist For. Miss. Soc., for work in Mindanao, 624.25,	1,175 60	
Brookline, Harvard Cong. ch.	872 15	
Cambridge, 1st Cong. ch., Mrs. Louise A. Kellogg,	25 00	
Cummington, Village Cong. ch.	7 00	
Dalton, Mr. and Mrs. Frank Cleveland,	1 00	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	131 45	
East Bridgewater, Union Cong. ch.	40 00	
Everett, Cortland-st. Cong. ch.	16 40	
Fall River, Central Cong. ch.	600 00	
Great Barrington, Friend, for work in China,	5 00	
Haverhill, 1st Cong. ch. (Bradford), 44.88; Friends, 2,	46 88	
Holyoke, 2d Cong. ch.	126 22	
Lanesboro, Cong. ch.	4 00	
Lee, Mr. and Mrs. J. M. Van Huyck,	5 00	
Leominster, F. A. Whitney,	15 00	
Lowell, 1st Trin. Cong. ch.	23 32	
Ludlow, Union ch. of Christ, for Mindanao,	75 00	
Lunenburg, Cong. ch.	5 87	
Lynn, Central Cong. ch.	25 00	
New Bedford, Mrs. Annie C. Howland,	20 00	
Newton, Eliot Cong. ch.	86 00	
Newton Highlands, Cong. ch.	100 00	
North Attleboro, 1st Cong. ch.	21 00	
Richmond, Rev. Wm. M. Crane, for Erzroom,	166 66	
Somerville, Highland Cong. ch.	20 00	
South Ashfield, A. F. Richmond,	2 00	
South Hadley Falls, G.	100 00	
Springfield, U. C.	10 00	
Three Rivers, Union Evan. Cong. ch.	33 00	
Warwick, Trin. Cong. ch.	2 45	
Waverley, 1st Cong. ch.	12 64	
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook,	21 82	
Westfield, 2d Cong. ch.	55 50	
Weymouth and Braintree, Union Cong. ch.	5 52	
Winchester, 1st Cong. ch., of which 125 toward support Rev. A. W. Clark, and 400 interest legacy, D. N. Skillings,	525 00	
Worcester, Piedmont Cong. ch., toward support Dr. J. B. McCord, 250; Pilgrim Cong. ch., Nathaniel Perry and Ida B. Perry, for Madura, 30; Old South Cong. ch., C. E. H., 6,	286 00	
——, A deceased friend,	500 00	
——, A deceased friend,	3,000 00	8,256 03
Legacies.— Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l,	16 00	
Enfield, Josiah B. Woods, by Frances W. Kimball, Trustee,	80 00	

Hatfield, Samuel H. Dickinson, by Daniel W. Wells, Trustee, add'l, 150 00
Springfield, Joseph L. Shipley, by E. C. Rogers, Trustee, 1,000 00—1,246 00

9,502 03

Rhode Island

Kingston, Cong. ch. 119 75
Providence, Beneficent Cong. ch. 167 87
Saylesville, Memorial Chapel, 6 94
Slatersville, Cong. ch. 12 55——307 11

Young People's Societies

MASSACHUSETTS.—Boston, 2d Y. P. S. C. E. (Dorchester), toward support Luther R. Fowle, 100; Everett, Cortland-st. Y. P. S. C. E., 6; do., do., Jun. Y. P. S. C. E., 2; Gloucester, Trinity Y. P. S. C. E., for Mindanao, 5; North Attleboro, Trinity Y. P. S. C. E., for work in China, 10; Quincy, Bethany Y. P. S. C. E., for Mindanao, 30, 153 00

Sunday Schools

MAINE.—Hampden, Cong. Sab. sch., Class 5, for Aruppukottai, 23.23; Portland, Woodfords Cong. Sab. sch., 4.28, 27 51

MASSACHUSETTS.—Attleboro Falls, Central Cong. Sab. sch., for Madura, 10; Everett, Cortland-st. Cong. Sab. sch., 6; Lynn, Central Cong. Sab. sch., for Madura, 13.20; Newton Highlands, Cong. Sab. sch., 18.81; Tyngsboro, Evan. Cong. Sab. sch., 2.21, 50 22

77 73

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. 20 25
Bridgeport, West End Cong. ch. 28 82
Bridgewater, Cong. ch. 25 00
Bristol, Cong. ch. 200 00
Danielson, Westfield Cong. ch. 72 00
East Hartford, South Cong. ch. 17 50
East Norwalk, Swed. Cong. ch. 3 40
Fairfield, Cong. ch., toward support Rev. W. P. Elwood, 50 00
Guilford, 3d Cong. ch. 8 06
Hartford, Center Cong. ch., of which 40 from Rev. Rockwell H. Potter, and 25 from Friend, 65 00
Lisbon, Newent Cong. ch. 6 95
Madison, 1st Cong. ch. 14 75
Middletown, 1st Cong. ch. 21 49
New Haven, Plymouth Cong. ch., 140; Grand-av. Cong. ch., 40.40; United Cong. ch., 25, 205 40
Old Saybrook, Cong. ch. 26 55
Ridgefield, 1st Cong. ch. 2 00
Rockville, Union Cong. ch. 131 46
Salisbury, Cong. ch. 2 80
Suffield, 1st Cong. ch. 70 00
Taftville, Cong. ch. 22 35
Vernon, 1st Cong. ch. 2 62
Warren, Cong. ch., Friend, 2 00
West Haven, 1st Cong. ch. 48 50
Wethersfield, Cong. ch. 223 90
Windsor, 1st Cong. ch. 36 15
Winsted, Friend, 3 00—1,309 95

New York

Binghamton, 1st Cong. ch. 4 12
Brooklyn, Plymouth Cong. ch., 312.46; Flatbush Cong. ch., 106.63; United Cong. ch., 50; Parkville Cong. ch., 16.65, 485 74
Deansboro, 1st Cong. ch. 13 38
Fairport, A. M. Loomis, 10 00
Ithaca, 1st Cong. ch. 135 34
Lima, Thank-offering, 10 00
Morrisville, Cong. ch. 16 00
Newburgh, Cong. ch. 12 25
New York, Armen. Evan. Cong. ch., 1; E. R. G., 100, 101 00
Patchogue, 1st Cong. ch. 50 00
Rochester, Mrs. M. Jagnow, 2 00
Rockaway Beach, 1st Cong. ch. 54 00
Walton, J. C. D., for work in China, 5 00
Westmoreland, 1st Cong. ch. 30 75
West New Brighton, Immanuel ch., for Inghok, 20 00
Woodville, Cong. ch., Home and For. Miss. Soc. 5 00——954 58

New Jersey

Glen Ridge, Friend, 25 00
Jersey City, Waverly Cong. ch. 2 00
Lawrenceville, Charles H. Willcox, 50 00
Montclair, 1st Cong. ch. 300 00
Plainfield, Miss H. S. Niles, 17 50——394 50

Pennsylvania

Miners Mills, Cong. ch. 7 50
Riceville, Cong. ch. 6 50
Scranton, Providence Welsh Cong. ch. 12 00——26 00

Ohio

Cleveland, Mrs. C. J. Parsons, 10 00
East Cleveland, East Cong. ch. 4 35
Lock, Cong. ch. 4 00
Lucas, Arthur Leiter, for Aruppukottai, 15 00
Madison, Cong. ch. 12 00
Mansfield, 1st Cong. ch. 50 00
Nebo, Cong. ch. 7 60
North Fairfield, Cong. ch. 5 00
Penfield, Cong. ch. 18 00
Shandon, Cong. ch. 29 40
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Toledo, Washington-st. Cong. ch. 40 83——203 68

North Carolina

Star, Cong. ch. 5 15

Georgia

Savannah, 1st Cong. ch. 15 68

Florida

Avon Park, Union Evan. Cong. ch. 11 00
Daytona, 1st Cong. ch. 5 00
Mary Esther, Cong. ch. 3 00
Moss Bluff, Cong. ch. 4 00
Pomona, Cong. ch., Rev. M. C. Welch, 5 00——28 00

Young People's Societies

CONNECTICUT.—Lisbon, Newent Y. P. S. C. E., 7; Rocky Hill, Y. P. S. C. E., 9.40; Westchester, Y. P. S. C. E., 1.07, 17 47

NEW YORK.—Buffalo, Plymouth Y. P. S. C. E., for Aruppukottai, 3 00

20 47

Sunday Schools

CONNECTICUT.—Hartford, Farmington-av. Cong. Sab. sch., 25.03; New Haven, United Cong. Sab. sch., for Mindanao, 30; Suffield, 1st Cong. Sab. sch., 30, 85 03

PENNSYLVANIA.—Philadelphia, Snyder-av. Cong. Sab. sch., Beginners' Dept., for Pangchwang, 3 00

88 03

OHIO.—*Less* Painesville, Cong. Sab. sch., item acknowledged in March *Herald* returned, 10 00

78 03

INTERIOR DISTRICT

Tennessee

East Lake, Cong. ch. 20 29

Texas

Fort Worth, 1st Cong. ch. 9 00
Houston, 1st Cong. ch. 4 31——13 31

Indiana

Terre Haute, Plymouth Cong. ch., for Shaowu, 15 00
Winona Lake, Rev. A. A. Young, 10 00——25 00

Illinois

Chicago, Douglas Park Cong. ch. 3 54
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 125 00
Naperville, Cong. ch. 25 00
Oak Park, 2d Cong. ch., Mr. and Mrs. Frank Kimball, 300 00
Paxton, J. C. Anderson, 5 00
Seward, R. E. Short, to const. Rev. Wm. Lodwick, H. M. 200 00
Wheaton, College Cong. ch., toward support Rev. W. C. Cooper, 100 00——758 54

Michigan

Alpine and Walker, Trinity Cong. ch. 12 00
Ann Arbor, 1st Cong. ch. 73 48
Chassell, Cong. ch. 10 00
Flint, 1st Cong. ch. 12 15
Memphis, Cong. ch. 4 00
Ovid, 1st Cong. ch. 7 48
Owosso, Mrs. Julia F. Sharts, In memory of Rev. D. W. Sharts, 21 00
St. Clair, Cong. ch. 41 63——181 74

Wisconsin

Kaukauna, South Cong. ch. 3 85
Kinnickinnick, Cong. ch. 50
Milwaukee, Plymouth Cong. ch. 25 00
Pulcifer, Pilgrim Cong. ch. 2 41
Rosendale, Cong. ch. 8 88
Stoughton, 1st Cong. ch. 16 00
West Salem, Cong. ch. 19 00——75 64

Minnesota

Alberta, Cong. ch. 6 46
Anoka, Cong. ch. 25 00
Minneapolis, Lowry Hill Cong. ch., 84.72; Plymouth Cong. ch., toward support Rev. A. H. Clark, 67.79; 1st Cong. ch., Cyrus Northrop, 50, 202 51
Rochester, Cong. ch. 40 80
St. Paul, Olivet Cong. ch. 146 10
——, John and Mary, for Minnesota Apportionment, 85 00——505 87

Iowa

Des Moines, Greenwood Cong. ch. 13 30
Iowa City, Cong. ch. 26 20
Montour, R. M. Tenney, 1,000 00
Ottumwa, 1st Cong. ch. 40 00
Sheldon, Cong. ch., R. W. Aborn, 254 25—1,333 75

Missouri

Kansas City, F. L. Bidwell, 5 00
Sedalia, 1st Cong. ch. 45 02——50 02

North Dakota

Dazey, E. J. Mosher, 3 00
Oriska, W. Rothwell, toward support Rev. and Mrs. W. C. Bell, 5 00
——, A deceased friend, 500 00——508 00

South Dakota

Aberdeen, Cong. ch. 6 36
Elk Point, Cong. ch. 21 11
Mobridge, Cong. ch. 10 25——37 72

Nebraska

Hastings, 1st Cong. ch. 38 00
Santee, Friend, through Mrs. G. W. Harding, 3 00
Sutton, Cong. ch. 50——41 50

Kansas

Alton, Cong. ch., of which 30 from Friend, for Adana, 33 42
Athol, Cong. ch. 17 95
Haviland, G. W. Wright, 10 00——61 37

Colorado

Denver, 3d Cong. ch. 35 00
Nucla, Cong. ch. 1 65
Wellington, 1st Cong. ch. 8 25
Whitewater, Cong. ch. 8 25——53 15

Young People's Societies

Illinois.—Chicago, Miss. Study and Prayer Union of the Moody Bible Inst., for Mt. Silinda, 12.50; Joliet, Plymouth Y. P. S. C. E., 5; Waukegan, 1st Y. P. S. C. E., for Aruppukottai, 5, 22 50
Missouri.—Webster Groves, 1st Y. P. S. C. E., for Aruppukottai, 30 00
Nebraska.—Sutton, 1st Y. P. S. C. E., for Pangchwang, 10 00
62 50

Sunday Schools

Indiana.—Terre Haute, Plymouth Cong. Sab. sch., for work in Turkey, 2 42
Illinois.—Winnetka, Cong. Sab. sch., Prim. Dept., for Paotingfu, 40; Woodstock, Cong. Sab. sch., 8, 48 00
Michigan.—Chassell, Cong. Sab. sch., 2; St. Clair, Cong. Sab. sch., for Madura, 15.04, 17 04
Wisconsin.—Beloit, 2d Cong. Sab. sch., 12; Kenosha, 1st Cong. Sab. sch., for Madura, 11, 23 00
South Dakota.—Elk Point, Cong. Sab. sch. 2 50
Nebraska.—Weeping Water, Cong. Sab. sch. 20 70
Kansas.—Fairview, Plymouth Cong. Sab. sch., for educational work in Turkey, 5 00
118 66

PACIFIC DISTRICT

Washington

Hillyard, Cong. ch., Hattie and Mabel Gaines, for native worker, care Rev. E. Fairbank, 6 30
Orchard Prairie, Cong. ch. 5 55——11 85

Oregon

Hillside, Cong. ch. 22 00
Portland, 1st Cong. ch. 250 00——272 00

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Ferndale, Cong. ch. 12 00
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
Sacramento, 1st Cong. ch. 45 00
Santa Barbara, Cong. ch. 42 60
Sunnyvale, Cong. ch. 22 30——208 90

Young People's Societies

Washington.—Orchard Prairie, Y. P. S. C. E. 4 70
California.—Fowler, Armen. Jun. Y. P. S. C. E. 1 50
6 20

Sunday Schools

California.—Long Beach, Cong. Sab. sch., Young Women's Bible Class, of which 15 from Justine Hilliard, 25 00

MISCELLANEOUS

Canada

From the Canada Congregational Foreign Missionary Society
H. W. Barker, Toronto, Ontario, *Treasurer* 1,000 00

Bulgaria

——, Stammaka ch. 4 09

Turkey

Trebizond, Rev. Lyndon S. Crawford, 10 00

Mindanao Medical Work

New York.—New York, Mindanao Medical Miss. Asso. 681 25

Joint Campaign Fund

From Joint Campaign Fund, by Dr. Lucien C. Warner, Treasurer, 23 18
1,718 52

FROM WOMAN'S BOARDS

From Woman's Board of Missions

Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part,	12,798 61	
For salary of missionary, Barcelona,	600 00	
For Barcelona School,	570 28	
For Barcelona School,	500 00	
For allowances for Japan missionary,	145 00	
For home for a Bible-woman, Eastman Mem., care Miss Eva M. Swift,	225 00	
Toward debt of girls' school, Marsovan,	220 00	15,058 89

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 4,000 00

From Woman's Board of Missions for the Pacific

Miss Henrietta F. Brewer, Oakland, California, *Treasurer* 1,000 00

20,058 89

Additional Donations for Special Objects

New Hampshire. — Sanbornton, Rev. J. Newton Perrin, Jr., for work, care Rev. J. S. Porter, 25 00

Vermont. — Barre, H. G. Woodruff, for purchase of land, care Rev. J. X. Miller, 10; Bennington, Mrs. Charlotte M. Whitney, for educational work, care Miss E. M. Blakely, 35; Richmond, Cong. Sab. sch., Ella J. Adams's class, for work, care Rev. Wm. Hazen, 3; Salisbury, Y. P. S. C. E., for native worker, care Rev. H. C. Hazen, 10, 58 00

Massachusetts. — Auburndale, Lasell Sem., for pupil, care Miss M. L. Daniels, 15; do., Mrs. G. Bates, 20, and Mrs. Emily W. Choate, 5, both for school, care Rev. Edw. Fairbank, 25; Belchertown, Rev. Edw. P. Kelly, for work, care Rev. C. E. Ewing, 2.36; Boston, Mt. Vernon Cong. ch., Miss. Socs., for work, care Mrs. R. F. Black, 13; do., 2d Cong. Sab. sch. (Dorchester), Bumpus Mem. class, for work, care Rev. P. L. Corbin, 50; do., Roslindale, Y. P. S. C. E., for native preacher, care Rev. E. H. Smith, 14.50; do., Lena M. Fiske, for church, care Rev. E. H. Smith, 2; Cambridge, Pilgrim Cong. ch., Friend, for pupil, care Rev. J. X. Miller, 25; Charlton Depot, Mrs. L. E. Case, for work, care Rev. L. S. Gates, 5; Haydenville, Y. P. S. C. E., Hattie J. Rice Mem. Fund, for work, care Rev. C. A. Nelson, 11.50; Jefferson, A. E. Hutchinson, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 5; Lawrence, Frances J. Craig, for work, care Dr. Percy T. Watson, 5; Lee, Emilia F. Brewer, for two seats in chapel, care Mrs. T. D. Christie, 5; Ludlow, Mrs. M. R. Bennett, 2, and Two Friends, 3, both through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 5; Milton, 1st Cong. ch., Friend, for work, care Rev. W. P. Elwood, 10; Newburyport, Ellen L. Lambert, in memory of Miss Maria B. Poole, for work, care Dr. H. H. Atkinson, 50; Somerville, Highland Cong. ch., Clemena Philbrick, for pupil, care Rev. E. H. Smith, 10; do., Helen J. Sanborn, for girls' school, Chihuahua, care Rev. J. D. Eaton, 12.50; South Framingham, Friend, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 10; South Middleboro, Epworth League, for church, care Rev. E. H. Smith, 2; Westboro, Chas. M. Packard, for native teacher, care Rev. Edw. Fairbank, and to const., with previous donations, Rev. Thomas C. Richards, Kate M. Ayres, and himself, H. M., 50; Whitinsville, Friends, for purchase of land, care Rev. J. X. Miller, 300; Worcester, Old South Cong. ch., Olds Club, for kindergarten work, care Rev. and Mrs. C. B. Olds, 37, 664 86

Rhode Island. — Phenix, Herbert M. Clarke, for work, care Dr. H. N. Kinnear, 2; Providence, Park Side Y. P. S. C. E., for pupil, care Rev. Henry Fairbank, 16; do., F. W. Carpenter, for hospital building, care Dr. W. A. Hemingway, 100, 118 00

Connecticut. — Bridgeport, Friends, through Rev. J. X. Miller, for purchase of land, care Rev. J. X. Miller, 527.50; Buckingham, A. B. Ellis, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 5; Burnside, M. Ella Porter, through do., for do., care do., 5; Chester, Edward O. Dyer, for pupil, care Rev. E. H. Smith, 10; East Glastonbury, Mrs. Ruth A. Fisher, 5, Mrs. Emma Brooks, 1, and Mrs. Truman Porter, 1, all through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 7; East Hartford, Mrs. Josephine M. Hills, 50, Mrs. Ida Bissell, 10, and Friend, 100, all through do., for do., care do., 160; Gilead, Y. P. S. C. E., 25, Ladies' Miss. Soc., 25, Mrs. J. R. Gilbert, 15, Mr. and Mrs. J. E. Ellis, 5 each, 10, A. W. Ellis, 2, through Mrs. J. R. Gilbert, 2.70, all through do., for do., care do., 79.70; Hartford, Mrs. Julia I. Havemeyer, 50, A. I. Jacobs, 50, and Two Friends, 50, all through do., for do., care do., 150; Manchester, Julius J. Strickland, through do., for do., care do., 100; New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 390; do., Mrs. Agnes W. Heermance, for beds in hospital, care Dr. F. F. Tucker, 40; Newington, Mrs. W. S. Walker, 10, and Agnes W. Belden, 3, both through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 13; New London, Mrs. J. N. Harris, for new equipment, Mt. Silinda, care C. C. Fuller, 100; do., Mrs. Ellen T. Chapman, for use of Miss I. M. Blake, 20; Norwich, Rev. G. A. Bryan, for work, care Rev. E. H. Smith, 2; Portland, Miss S. J. Case, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 2; Rockville, Friend, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 10; South Manchester, Mrs. Dwight Blish, through Rev. J. S. Porter, for do., care do., 5; South Willington, W. H. Hall, through do., for do., care do., 10; Talcottville, Mrs. E. W. Moore, 25, and Anne M. Moore, 10, through do., for do., care do., 35; Wethersfield, Mrs. D. W. Harris, 1, Miss M. J. Harris, 2, and Edward Deming, 1, through do., for do., care do., 4; Winsted, 2d Y. P. S. C. E., for church, care Rev. E. H. Smith, 10; ———, Friend, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 340; ———, Friends, through Rev. J. S. Porter, for Austria, 325, 2,350 20

New York. — Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Flatbush Y. P. S. C. E., for pupils, care Mrs. F. Beach, 25; do., Mrs. A. L. Burt, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 100; do., Miss J. P. Roberts, for Muradchai ch., care Rev. J. P. McNaughton, 58.40; Canandaigua, Cong. Sab. sch., for work, care Rev. L. S. Gates, 45; Carthage, Mrs. Sarah L. Woodin, for medical work, care Dr. H. N. Kinnear, 1; Hartwick Seminary, Young Ladies' Miss. Soc., for Abbie B. Child Mem. School, care Miss Irene Dornblaser, 5; Jamestown, Adella G. Underwood, for orphan, care Rev. E. H. Smith, 5; New York, Sarah B. Mathews, for pupil, care Rev. B. V. Mathews, 5; do., Friends, through Rev. J. X. Miller, for purchase of land, care Rev. J. X. Miller, 151; Poughkeepsie, 1st Presb. Sab. sch., for work, care Rev. A. N. Andrus, 100; Rochester, South Y. P. S. C. E., for use of Rev. H. C. Hazen, 10; Sherburne, 1st Cong. ch., Woman's Miss. Soc., for hospital work, care Rev. W. N. Chambers, 50; Utica, Mrs. A. R. H. Cutler, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 2.50; Warsaw, Martin H. Munger, for new equipment, Mt. Silinda, care C. C. Fuller, 5; White Plains, Westchester Cong. ch., for work, care Rev. A. A. McBride, 100, 682 90

NEW JERSEY.—Bloomfield, Rev. Franz Zeller, for hospital, care Dr. and Mrs. H. N. Kinnear, 1; Upper Montclair, Sarah F. Greene, for work, care Dr. G. C. Raynolds, 5, 6 00

PENNSYLVANIA.—Philadelphia, Miss S. G. Shipley, for Factory Girls' Home, care Miss H. F. Parmelee, 5 00

OHIO.—Cincinnati, Walnut Hills Y. P. S. C. E., for work, care C. C. Fuller, 5; Cleveland, Rev. Dwight Goddard, for church, care Rev. E. H. Smith, 100; Cleveland, Geo. W. York, 200, and M. C. Yeagle, 5, both for new equipment, Mt. Silinda, care C. C. Fuller, 205; Columbus, Friends, through Rev. J. X. Miller, for purchase of land, care Rev. J. X. Miller, 142.38; Oberlin, The Oberlin Shansi Mem. Asso., of which 1,000 for expenses of Shansi Mem. Acad. and 83.33 for native helper, Shansi, 1,083.33, 1,535 71

DISTRICT OF COLUMBIA.—Washington, Howard University, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 5 56

GEORGIA.—Demorest, E. Louise Patten, for work care Dr. and Mrs. T. D. Christie, 30 00

ALABAMA.—Athens, Friend, for church, care Rev. E. H. Smith, 2; Talladega, Talladega College Mission Helpers, for two pupils, care Miss S. R. Howland, 10, 12 00

ILLINOIS.—Champaign, 1st Cong. ch., for work, care Rev. L. S. Gates, 5; Chenoa, Virginia Jackson, for pupil, care Mrs. G. G. Brown, 5; Chicago, Grace Cong. Sab. sch., for pupil, care Dr. H. G. Bissell, 25; do., H. W. Austin, for work, care Rev. J. S. Porter, 500; do., M. A. Dean, for purchase of land, care Rev. J. X. Miller, 25; Elgin, 1st Cong. Sab. sch., for pupil, Jubilee Hall, Adams, South Africa, 10; Gridley, Bessie G. Kent, for pupil, care Mrs. G. G. Brown, 14.50; Roscoe, Friend, for work, care Dr. H. N. Kinnear, 10; Shabbona, Cong. Sab. sch., Prim. Dept., for pupil, care Rev. R. A. Hume, 5; Wheaton, Mrs. H. A. Fischer, for native teacher, care Rev. W. C. Cooper, 5; ———, Friend, for work in Japan, 1, 605 50

MICHIGAN.—Detroit, The Fellowship Circle of King's Daughters, for work, care Miss Jeannette E. Miller, 10; Grand Blanc, Woman's Miss. Soc., for hospital work, care Rev. L. H. Beals, 10, 20 00

WISCONSIN.—Green Bay, E. A. Ralph, for work, care Rev. Merlin Ennis, 104 00

MINNESOTA.—Duluth, Mrs. G. F. Raynolds, for support church, Muradchai, care Rev. J. P. McNaughton, 10; London, Mrs. J. H. Goslee, 50, and Master J. H. Goslee, 5, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 55; Minneapolis, Plymouth Cong. ch., for work, care Rev. Alden H. Clark, 410; do., Plymouth Cong. Sab. sch., of which 86.77 for McKinley Boys' School, care Miss A. L. Millard, and 47.13 for work, care Rev. Alden H. Clark, 133.90; Northfield, Friend, for boys' school, care Rev. H. M. Irwin, 35, 643 90

IOWA.—Des Moines, Annie D. Merrill, for school, care Rev. Edw. Fairbank, 25 00

MISSOURI.—Hutton Valley, J. H. Robbins, for work, care Mrs. H. N. Kinnear, .50; Kansas City, Westminster Cong. Sab. sch., for hospital, care Dr. W. A. Hemingway, 100; Mt. Washington, Mrs. A. J. Ream, for native teacher, care Dr. G. C. Raynolds, 35, 135 50

NORTH DAKOTA.—Carrington, Jun. Y. P. S. C. E., for pupil, care Rev. J. X. Miller, 5 00

NEBRASKA.—Lincoln, 1st Cong. ch., Thursday Evening Club, for hospital, care Dr. F. F. Tucker, 18 00

COLORADO.—Pueblo, Tanetta Gilleland, for new equipment, Mt. Silinda, care C. C. Fuller, 5 00

IDAHO.—Weippe, Mrs. Helen B. Andersen, for pupil, care Miss E. M. Atkins, 3 00

WASHINGTON.—Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10 00

CALIFORNIA.—Covina, Mrs. O. G. Church, for pupil, care Miss E. M. Atkins, 3; Oroville, Cong. ch., Mrs. Wirth and friends, for pupils, care Miss A. L. Millard, 16; Rocky Ford, G. P. Randall, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 25; San Diego, 1st Cong. ch., S. E. T., for work, care Dr. H. N. Kinnear, 10; do., 1st Y. P. S. C. E., for the Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 5; Saratoga, Y. P. S. C. E., for use of Rev. H. I. Gardner, 15, 74 00

CANADA.—Montreal, Amer. Presb. ch., W. F. M. S., for pupils, care Miss Minnie Clark, 60; Winnipeg, Rev. Frederic B. Du Val, 30, and Wm. Woods, 10, both for work among boys, care Rev. H. M. Irwin, 40, 100 00

MEXICO.—Mexico, A friend of Africa, for work, care A. J. Orner, 25 00

AMERICA.————, Friends, through Rev. J. S. Porter, for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 1,000 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For King School, care Miss Charlotte R. Willard,	18 25	
For personal use of Miss Isabelle Harley,	21 30	
For girls' high school, care Miss Agnes Fenenga,	11 50	
For work, care Mrs. Edward Fairbank,	50 00	
For famine orphans, care Mrs. Frances D. Wilder,	3 00	
For piano, care Mrs. Agnes D. Gordon,	5 06	109 11

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For use of Miss C. R. Willard,	5 00	
For use of Miss M. E. Wainwright,	7 00	
For pupil, care Mrs. M. P. Ament,	6 00	18 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Henrietta F. Brewer, Oakland, California, *Treasurer*

For work, care Miss Louise O. Unger,	5 00	
For Bible-woman, care Miss J. L. Jillson,	5 00	10 00

Income D. Willis James Foundation

For Central Turkey College, 3,000 00

Income Higher Educational Work Endowment

For Amanzimtoti Seminary, 5,000 00

16,404 24

Donations received in March, 55,796 15
Legacies received in March, 2,004 69

57,800 84

Total from September 1, 1911, to March 31, 1912. Donations, $463,958.24; Legacies, $67,890.92 = $531,849.16.

Work in the Philippines

NEW YORK.—New York, K, 300 00

Albanian Work

CONNECTICUT.———, Friend, 500 00

Medical Fund

(*Income to provide for medical and surgical expenses of missionaries*)

MAINE.—Hallowell, L. D. G. 5 00

MASSACHUSETTS.—Boston, Henry H. Proctor, 5,000; do., Friend, through do., 1,000; do., Friend, 2,500; Brookline, Phœbe P. Edwards, 500, 9,000 00

CONNECTICUT.—New London, Mrs. James W. Bixler, 10 00

INDIANA.—Winona Lake, Mrs. A. A. Young, 3 00

ILLINOIS.—Chicago, David Fales, 25; do., M. A. H., 25, 50 00

WISCONSIN.—Milwaukee, Annual Meeting collection, 237 00

TURKEY.—Trebizond, Rev. L. S. Crawford, 10 00

9,315 00